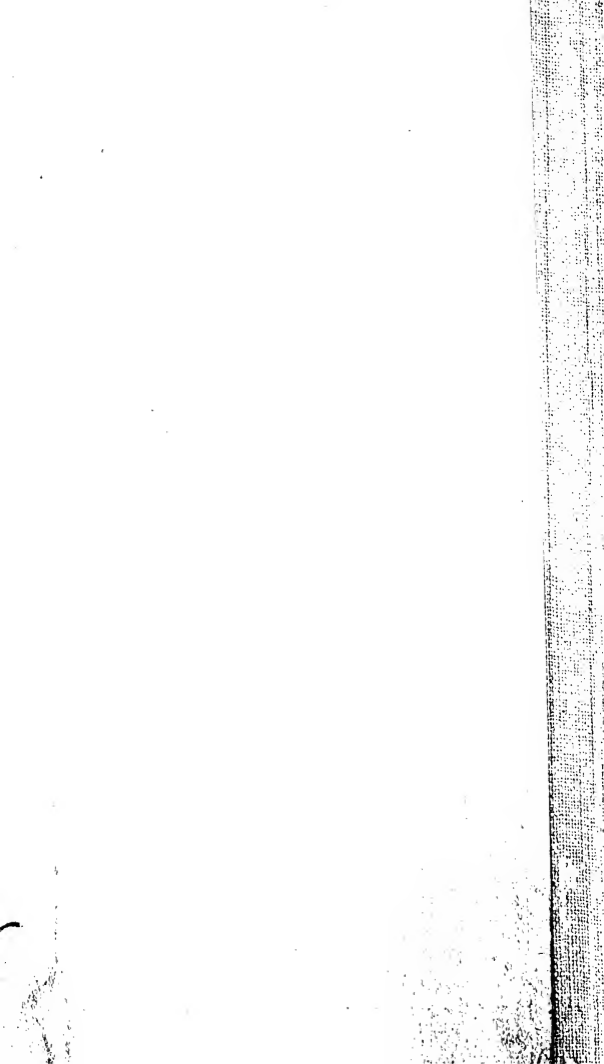


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QUESTIONS

ON THE

OLD TESTAMENT.

WITH NOTES.

Designed for Sabbath Schools and Families.

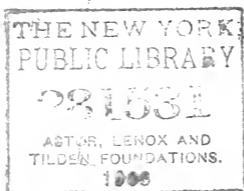
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P R E F A C E.

A WANT has long been felt to exist among us, of a brief and convenient text-book for the study of the Old Testament, — a study which, while it presents numberless attractions, has yet difficulties peculiar to itself. To meet, in some measure, this want, and to guide the young, both in Sunday schools and families, to a more accurate knowledge of this portion of the sacred volume, the present manual is offered.

The necessary limits of such a work leave no room for extended commentary on the text, and few beside explanatory notes have been inserted. The moral and religious lessons to be drawn from almost every chapter of Holy Writ have been left to the parent or teacher, whose dearest office lies in this direction, and whose place could be supplied by no printed page; but it is hoped that the brief explanations and critical remarks, none of which have been made without careful investigation of the highest authorities, will aid both teacher and student in this interesting field of labor.

The poetical and prophetic portions of the Old Testament could not have been examined without too much enlarging this volume: they have therefore been referred to only in the briefest manner, as their several authors appear in the history. The scope of the work comprises all the historical portions of the Hebrew Scriptures, together with a view of the law given by Moses. The chronology which has been followed is mainly that of Archbishop Usher. Of course, in some cases, it is merely conjectural; but it will always be found a guide toward the comprehension of the course of events.

Geographical details have not been given with much minuteness, as they cannot supersede the necessity of a good map. An ancient atlas of Palestine and the adjacent countries should always be accessible to the student of Jewish history.

INTRODUCTORY LESSON.

1. WHAT is the meaning of the word Bible?

It means Book. The Old and New Testaments are called the Bible, or the Holy Bible, as being the most important and sacred book in the world.

2. What is the meaning of Testament?

It means Covenant. The Old Testament is so called, because it contains God's earlier covenants with man; while the New Testament relates the later and more perfect covenant made through Jesus Christ.

3. With whom were these earlier covenants made?

First with the patriarchs and their families; and afterwards with the Israelites, through Moses.

4. What do we mean by the inspiration of the Bible?

Not that every word was dictated by God's Spirit, but that the Bible contains the history and the writings of men divinely inspired or taught to reveal God to his chosen people.

5. Of what does the Old Testament consist?

Of thirty-nine books, by various authors, written at widely separated epochs. They may be divided

into three classes, — the Poetical; the Prophetical, which are also usually in a poetical form; and the Historical, which contain the history and laws of the Hebrew nation, with an introductory sketch of the earliest ages of the world.

6. In what language were they written?

In Hebrew; excepting some portions of Daniel and Nehemiah, which are in Chaldee. They comprise all the Hebrew literature extant.

7. Are the authors of all these writings known?

They are not. That Moses was the author of the Pentateuch, or “five books” that bear his name, has always been believed by Jews, and generally by Christians; also that the prophetical books, with scarcely an exception, are genuine: but the authors of Job and the later historical books are unknown.

8. Were these books deemed sacred by the Jews?

They were, and were preserved and copied with the most scrupulous care and exactness. It was, however, impossible that all corruptions and errors should be avoided in transcribing, before the more accurate method of printing was invented.

9. Are all of equal value and authority?

They have never been so considered, either by Jews or Christians.

10. Which are the most ancient of these writings?

The Pentateuch, and probably the Book of Job.

11. Did the Jews arrange their sacred books as we do?

They compressed the thirty-nine books into twenty-two, — the number of letters in their alphabet;

uniting Ruth with Judges, and counting several of the minor prophets as one; with some other changes.

12. What general division was made by them?

They divided the whole into three classes, — the Law, or the five books of Moses; the Prophets, which division comprised Joshua, Judges, Samuel, Kings, and all the prophetic books, excepting Daniel; and the Hagiographa, or sacred writings, containing all the other books in our canon.

13. What is meant by the Canon?

Canon means “rule,” or “guide;” and the canonical books of any church are those held sacred by that church. Protestants have adopted the canon of Jerome, who rejected several books considered canonical by the Catholic church.

14. What is the Apocrypha?

A collection of books and fragments rejected from the canon by Protestants, as being of doubtful authority. Some of them are manifestly forgeries, while others are of great value. None of them are extant in Hebrew.

15. By whom were their present names given to the books of the Old Testament?

By the authors of the Septuagint version, — a translation of the Hebrew Scriptures into Greek, made in Egypt about 286 B.C. It is called the Septuagint, because tradition affirms it to have been made by seventy Jewish elders.

16. When was our translation of the Bible made?

About the year 1611, during the reign of James I. It was translated from the original tongues.

17. Why are some words in our translation printed in Italics, and others in capitals?

The translators, when obliged, in order to express the sense more clearly, to add one or more words to the original, put such words in Italics. No words are printed in capital letters, except one of the Hebrew names for God, which is usually rendered LORD by our translators. In the Hebrew, this name is Jehovah; and it would have been better to retain the word in every case.

18. Are these books of authority and importance to Christians?

Though the more perfect revelation of God, made through our Saviour, has superseded the earlier covenants, yet the moral law given in the Hebrew Scriptures has remained in full force, — a law which Christ declared he came not to destroy, but to fulfil. The study of these Scriptures is of the greatest importance to us, as they contain the earliest history of our race, the most beautiful and sublime teachings and examples, and as they throw light on the history and prove the divine mission of our Saviour Jesus Christ.

GENESIS.

INTRODUCTORY NOTE.

THE name of Genesis was given to the first book of Moses by the Greek translators. It signifies "the beginning." The book consists of a short history of the early ages of the world, followed by a more detailed account of the ancestors of the Israelites.

It was probably compiled by Moses from earlier documents, and from the traditions which were, in those primitive times, carefully handed down from one generation to another. The theory of the use of such documents is founded on the difference of the names applied to the Supreme Being in various parts of the narrative, on the repetition of some important facts, and an occasional slight discrepancy between them.

The respective titles of "Elohim" and "Jehovah" are used in the two principal documents, whose alternate use can be traced for some distance in the history. The first, commencing Gen. i. 1, and ceasing Gen. ii. 3, to recur again in the fifth and subsequent chapters, always employs the title "Elohim," translated, in our version, "God;" while the second, commencing Gen. iv. 1, uses the name "Jehovah," translated "LORD." The passage from Gen. ii. 4 to Gen. iii. 24, inclusive, appears to be

drawn from yet another source, as the words rendered "LORD God" consist of a combination of both titles.

The Book of Genesis cannot be considered as a complete history. It appears that Moses preserved in it chiefly such facts as were of importance to the people under his charge, in throwing light upon their duties and their rights, and which illustrated the absolute unity of God, his moral government, and his dealings with their fathers. After relating the history of creation in a manner which impressively ascribes to God the origin of all the objects of nature, some of which had themselves been deified by other nations, he passes rapidly over the primitive history of the world to dwell upon the lives of the immediate ancestors of his people, their divinely founded claims to the land of Canaan, and the covenant made with them by the same God who had since appeared upon Sinai.

The book is full of striking and impressive passages, and of beautiful pictures of patriarchal life.

L E S S O N I.

The Creation.

4000 B.C.

GEN. I.

1. With what sublime truth does the Bible commence?

May not this verse refer to a period ages before the earth was adapted to man's use?

Ans. It may: nor can any time be fixed for the duration of the various processes of creation; the word "day" being often used to denote an indefinite period.

2. In what condition was the earth when first created?

The solid and fluid particles being mingled in what is termed chaos, the whole would be formless and void. No light could pierce the thick atmosphere. Nothing moved but "a mighty wind" (for so the words rendered "Spirit of God" might be translated) blowing hither and thither.

3-5. What was the first process in the preparation of the earth for man?

The partial clearing of the air, allowing light to enter; and the commencement of the earth's revolutions, causing day and night. "And there were morn and even during the first period."

6-8. What was the next day's work?

A still further clearing of the atmosphere, so that the clouds mounted, leaving a space between the waters below and those above; or, as the ancients fancied, a solid arch of sky.

9, 10. What was the next result of the separation of the solid and fluid particles?

11, 12. What life began to appear on the yet moist land?

Three degrees of vegetation are here indicated: "Grass," or rather mosses, ferns,—plants with no perfect seed; next, plants bearing seed; and, lastly, trees. This order of creation has been plainly traced by geologists in the fossiliferous rocks.

14-19. What is said of the next day's work?

The heavenly bodies may have been created ages before. The word here translated "made" differs from the word so rendered elsewhere in the account: it signifies "adapted." The sun and moon were now adapted to the use of earth; probably by the rolling away of the clouds from its hitherto darkened sky, suffering the direct influence of their rays to fall upon it.

20-23. What creatures were formed to inhabit the water and air?

“Whales” should rather be “dragons,”—the huge monsters whose remains have been discovered by geologists in strata far below those containing any traces of land animals.

24, 25. The land being now comparatively dry, what were formed to inhabit it?

“Beasts of the earth,”—wild beasts, in distinction from cattle.

26, 27. What was the crowning act of creation?

What is the force of the expression, “Let us make man in our image”?

Ans. “Our image” here means simply “as my representative of dominion, — my vicegerent on the earth.” The plural form is a Hebrew idiom, called “the plural of majesty.”

28. What was man’s commission to rule over earth?

29, 30. What was appointed for the food of man and beast?

31. Was the divine approval bestowed on all the works of creation?

GEN. II.

2, 3. With what bold figure of speech does this account of the creation close?

What institution was founded on this seventh day’s rest?

LESSON II.

The Creation and Early History of Man.

4000-3765 B.C.

GEN. II.

With verse 4 of this chapter commences another document, using a different name for the Supreme Being, and giving a less particular account of the creation of inferior nature, but a fuller history of man's origin and early experience.

7. How was man created?

8. What habitation was prepared for him?

"Eden" signifies "pleasant;" "eastward," from where Moses wrote.

9, 10. How is the garden described?

"Tree" should probably be "trees." The original form is one which often denotes a collective noun. There were trees of living, or fruit-trees; and forbidden trees,—perhaps poisonous,—by eating of which came the knowledge of evil.

11-14. Can the situation of Eden be identified by this description?

Ans. It cannot. The two rivers first mentioned are unknown to us. "Havilah" is probably Colchis; and the "Hiddekel," Tigris.

"Bdellium," a precious gum.

15. What was man's primitive occupation?

17. Against what trees was he warned?

18-20. What was his first act of dominion?

21-23. How is the creation of woman described?

This may be regarded as a vision of Adam's, on the allegorical meaning of which Moses comments in verse 24.

GEN. III.

This chapter must be considered as an allegorical account of the introduction of sin into the world. The subtle nature of the serpent fitted it to represent the tempter, or the lawless desires of man. No evil spirit is alluded to, as such a being was not conceived of until ages after Moses; nor is Adam spoken of as representing his posterity, and including them in his sin, — a theory of comparatively modern origin.

1-5. What was the temptation of Eve?

What passions are here appealed to?

6. Did she yield to the temptation?

Was her husband also insnared?

7, 8. What was the first emotion of guilt?

How soon were they called to trial?

12. When questioned, on whom did Adam cast the blame?

Was there not an implied reproach on God himself?

13. What excuse did Eve make?

14, 15. What sentence was passed on the tempter?

Allusion is here made to the hatred always felt by mankind toward the serpent tribe.

17-19. What was Adam's sentence?

Man was now to labor: he could no longer live at ease. The ground is made sterile "for thy good," as the words should be rendered; labor being in truth no curse, but a blessing.

20. What is the meaning of Eve? — *Ans.* Life.

21. Was clothing necessary in their more exposed life?

22, 23. Why might they not continue in the garden?

They were now destined for a more arduous existence: they were no longer as children. They must be sent from the trees of life, or subsistence, lest they should eat and live on as before; "for ever" here signifying "still."

24. How is the allegory concluded?

“Cherubims,” — an allegorical figure whose exact form and meaning are uncertain.

GEN. IV.

1, 2. Who were the two first-born children?

“Cain” means *obtained*; “Abel,” *nothingness*.

2. What were their employments when grown?

Are not these naturally the earliest occupations of man?

3, 4. What sacrifices did they offer?

What was the origin of this method of worship?

Ans. It is a natural impulse of the heart to devote part of life's treasures to the Giver of all; and the destruction of such offerings by fire was common to all primitive nations. It may, however, have been commanded to the patriarchs by God himself.

4, 5. Why were not the offerings of the brothers alike accepted? (Heb. xi. 4; 1 John iii. 12.)

What effect did the rejection of his sacrifice have on Cain?

6, 7. Did the Lord condescend to point out the means of acceptance?

“Sin lieth at the door:” a fall is close at hand. “Unto thee,” &c., — thou hast the birthright and family superiority over thy brother.

8. What was the result of Cain's anger?

9. How was he called to account?

10-12. What was his punishment?

“Thou art banished from the earth which has witnessed this murder” to an uninhabited land, — a savage land, which “will not yield to thee her produce” as does this.

13, 14. Did Cain dread more than was foretold?

15. What assurance was given him?

“Set a mark;” gave a pledge to him.

Why would the next murderer be more guilty than he?

Ans. As having this warning before him.

The mention of Cain’s wife and of his building a city implies the existence of men and women of whose origin we have not heard. Whether such were of Adam’s race or not, it is impossible to determine. In the notices of Cain’s family which follow, several are named who were benefactors to the human race. Perhaps Moses marks their descent from the first murderer in order to obviate any tendency to deify them.

23, 24. What is the oldest fragment of poetry in existence?

We know nothing of the quarrel here commemorated; but, as Lamech was the first polygamist mentioned, it may concern some domestic strife, and be recorded as a warning.

26. What is related of the days of Enos?

“Then began men to call God by his name Jehovah.”

LESSON III.

The Deluge, and the Family of Noah.

2344–1994 B.C.

GEN. V.

What are the contents of this chapter?

Ans. The genealogy of Noah.

What is remarkable in the ages of his ancestors?

Are these dates certain?

Ans. They are not: the Hebrew numerals, being much more easily corrupted than the rest of the text, are never so reliable.

23. Which is the shortest life mentioned?

24. What is said of Enoch?

What Jewish tradition was associated with him?

(Heb. xi. 5.)

27. Which is the longest life?

How many generations from Adam to Noah?

GEN. VI.

1, 2. How were the chosen race of Seth corrupted?

Ans. By mingling with the other inhabitants of earth.

3. "My spirit," &c.,—"Man shall not always resist my authority, frail as he is; yet a hundred and twenty years shall be allowed him" before the deluge. 4. "Giants,"—men of strength, not of remarkable size.

5 and 11, 12. In what condition was human society?

6. In the figurative language of the East, what emotions are ascribed to God?

7. What did He resolve?

8, 9. Why were any to be excepted?

10. Who composed Noah's family?

14-16. What directions were given to Noah?

A cubit being one and a half feet, what were the dimensions of the ark?

14. "Gopher-wood,"—probably wood full of pitch. 16. "A window," &c.: no window is here spoken of. The words should be rendered, "The slant, or pitch, of the roof shall be one cubit."

17-21. What living things were to be preserved?

Were all the animals on earth intended?

We need not suppose the deluge to have extended over the whole world, as its object was only to destroy mankind, who had peopled but a small portion of it. Of course, the animals

of that portion alone were endangered. Moses evidently compiled his narrative of the deluge from two documents, distinguished, as in the earlier chapters of Genesis, by the different names given to God. They vary in the number of clean beasts and fowls preserved, and in the time passed by Noah in the ark previous to the commencement of the flood. (Comp. chap. vi. 19 with vii. 2, 3; and chap. vii. 9, 10, with 11-14.)

Was an opportunity afforded to mankind to repent? (1 Peter iii. 20.)

What is Noah called in 2 Peter ii. 5?

Were his warnings heeded? (Matt. xxiv. 38, 39.)

GEN. VII.

7. How many human beings were saved in the ark?

11, 12. How did the deluge commence?

What is meant by "windows of heaven" and "fountains of the deep"?

If an earthquake, accompanied by storms, were to submerge a portion of the earth's surface, would not the appearances be as here described?

12. How long did the rain continue?

17-19. How is the increase of the flood described?

20. How high above the mountains did it rise?

21, 22. What were its dreadful consequences?

24. How long was it at its height?

What allusion is made to the deluge in 2 Peter iii. 5-7?

GEN. VIII.

1-3. How is the abatement of the flood described?

4. Where did the ark rest?

Where is Ararat?

6, 7. What was first let out of the ark?

The original denotes that the raven went to and fro from the ark, but probably did not enter it again.

8-12. Describe the three missions of the dove.

What did the olive-leaf show?

Of what has it since been the symbol?

14-16. How long was Noah in the ark? (Compare chap. vii. 11.)

20. What was his first act upon leaving it?

21, 22. What promise is here given?

Was such an assurance needful to encourage industry?

21. "For the imagination," &c., should be "though," &c.

GEN. IX.

1, 2. What commission was now given to man?

Of what was this a renewal? (Gen. i. 28.)

3. What food for man is now first mentioned?

4. With what restriction was it allowed?

Why was blood forbidden?

5, 6. What distinction is set between the life of man and of beasts?

These verses probably refer only to dangerous animals. "I will require the blood of the hurtful beast at the hand of the slain man's brother."

9-11. What covenant was made with Noah?

12-17. What was designated as a token of this covenant?

May not the rainbow have existed before?

How was it peculiarly appropriate as a sign of this promise?

18, 19. What is said of the sons of Noah?

20-24. What anecdote is related of them?

25. What curse was pronounced on one of Ham's children?

Who were the descendants of Canaan? (Chap. x. 15-19.)

Why is it probable that Moses preserved this incident?

The tribes descended from Canaan were those who held the promised land. This ancient curse might serve to encourage the Israelites against them. The Negro race is in no degree the posterity of Canaan, whose curse has been strangely misapplied to them.

26, 27. What is said of Shem and Japheth?

From which of them did the Hebrews descend?

LESSON IV.

The Settlement of the Earth, and the Call of Abram.

1994-1908 B.C.

GEN. X.

What does this chapter contain?

8-10. Who founded the Assyrian empire?

11, 12. Is any thing now known of these ancient cities?

Ans. None of them have left any traces, excepting Nineveh, whose recently explored remains have excited so much interest.

13. Who founded the Egyptian empire?

15. Who, that of the Phœnicians?

25. From whom did the Hebrews descend?

Many of the names in this chapter are plural, and denote, not individuals, but tribes. Some of these, as in ver. 16, 17, recur frequently in later history; but the greater part cannot now be identified. 5. "Isles of the Gentiles:" Europe was

so designated. 6. Ethiopia was anciently named Cush; and Egypt, Mizraim. 9. "Before the Lord,"—a superlative often used; as "trees of the Lord,"—mighty trees. 11. "Asshur," Assyria. 22. "Elam," Persia; "Aram," Syria. Many more of these names have been fancifully connected with known tribes; but very little is certain.

GEN. XI.

2. Where was the first city founded after the deluge?

3. What were the building materials?

Ans. Brick, cemented with "slime," or bitumen.

4. What object had the builders in view?

5-9. What was the result of this attempt?

This is probably a poetical account of an early ambitious attempt to found a universal empire, and of its failure. The tribes, when collected, were found to have become already so alien in language and manners as to make unity impracticable.

10. What branch of Shem's race is now more minutely described?

26. With what family does the genealogy close?

28. Of what country was Abram a native?

29. What was his wife's name?

31. Who was Lot?

Were this family idolaters? (Josh. xxiv. 2.)

What gods did the Chaldeans worship?

Ans. The heavenly bodies and fire.

GEN. XII.

The history of Abraham, which now commences, is far more circumstantial than any of the previous narratives. As the founder of the Hebrew race; as the claimant, by divine right, of the land of Canaan; and as the recipient of promises from God, in which his posterity were included,—every thing relating to Abraham was worthy of preservation. At the same time, materials for history would become more numerous; documents and traditions concerning their great ancestor being easily collected from the Hebrew families.

Where were revelations of the true God first made to Abram? (Acts vii. 2.)

1. What command was given him?

Why was such a separation from his kindred necessary?

2. What promise did he receive?

3. What reference is here made to the Messiah? (Gal. iii. 8.)

4. How old was Abram?

5. Whom did he take with him into Canaan?

6. Was the country inhabited?

7. What was foretold respecting it?

Why did this promise demand the exercise of faith? (Acts vii. 5; Heb. xi. 8.)

8, 9. Did he settle permanently in any place?

Where did he build altars to the Lord?

10. On what occasion did he visit Egypt?

11-13. What prevarication did he there use?

16. How was he received by Pharaoh?

17-20. What consequences followed his deception?

GEN. XIII.

2. What is said of Abram's riches?

5-7. Why could he not continue to live with Lot?

7. "The Canaanite," &c.: with foes around them, strife would be fatal.

8, 9. What generous offer did he make?

10, 11. How was Lot determined in his choice?

To what does Moses compare the fertility of the land?

13. What was the character of its inhabitants?

Was Lot's choice a wise one?

14-17. What promise was renewed to Abram?

18. "In the plain" should be "under the terebinth."

LESSON V.

The History of Abram continued.

1908-1893 B.C.

GEN. XIV.

2. What five cities stood in the Valley of Sodom?

3. What had this valley become, at the time Moses wrote?

1-4. Whom did these petty kings, or chiefs, serve?

8-10. How did the King of Elam (Persia) and his allies punish their rebellion?

10. "Slime-pits," bitumen.

11, 12. What interest had this war to Abram?

13. What title is here applied to him?

"Hebrew," here first used, is derived either from a word signifying "beyond the river," from his origin beyond Euphrates; or from Eber, his ancestor: probably the former.

14-16. What exploit is related of him?

"Brother," — relative. This narrative shows his power and wealth, as well as the petty nature of the wars of the times.

17, 18. What kings came out to congratulate him on his victory?

Had the knowledge of the true God been preserved in Salem?

18-20. How did its king receive Abram?

Did he recognize the priestly office of Melchizedek?

What use is made of this incident in Heb. vii.?

The writer to the Hebrews, wishing to show that the true priests of God need not be of the tribe of Levi, mentions Melchizedek, of whose lineage nothing is known, his priestly office alone being mentioned of him; yet to whom Abram, the ancestor of Levi, paid tithes as to his religious superior. "Melchizedek" means *king of righteousness*; and "Salem," *peace*. Probably this city was afterward Jerusalem.

21. What spoil was offered to Abram?

22-24. Would he accept any reward?

What noble traits of character does this narrative show in him?

GEN. XV.

2, 3. What complaint did Abram make to God?

Eliezur was probably an adopted son.

4, 5. How was he answered?

6. What remark does Moses make upon his faith? (Compare Rom. iv. 18-22.)

9, 10. What ceremony was Abram directed to perform?

13-16. How was the future revealed to him in vision?

13. "Four hundred years" in round numbers (Ex. xii. 40).

16. "Fourth generation:" generation often signified a hundred years.

17. What did he behold?

18-21. What was the covenant thus ratified?

An ancient form of solemn covenant consisted in dividing the bodies of certain victims, between whose pieces the contracting parties passed (Jer. xxxiv. 18). The vision of fire that Abram saw was symbolical of the Divine Presence, which often thus manifested itself in the Hebrew history. 18. This promise included Arabia, the inheritance of Ishmael.

GEN. XVI.

1. Who was Hagar?
6. What forced her to leave Abram's family?
7. Whither did she flee?

Shur is a city on the confines of Egypt, whither she was returning.

- 8, 9. What direction did she receive from Heaven?

The word usually translated "angel" in the Old Testament, but sometimes "messenger," signifies any medium of divine communication. Often only a voice speaking in the name of God is intended.

- 10-12. What was announced respecting her son?

What have always been the traits of the Arabians, who descended from Ishmael?

- 13, 14. What name did Hagar give to the well where this occurred?

"Thou God seest me" is a translation of the name of the well. "For she said," &c.; or, Did I think that any one beheld me?

GEN. XVII.

- 1-5. In the next recorded divine communication, how was Abram's name changed?

"Abram" means *great father*; "Abraham," *father of a multitude*. The import of the change in Sarai's name is not so certain.

10. What rite was instituted as a token of God's covenant?

12. At what age was the ceremony to be performed?

14. Was it obligatory upon all?

If one nation were to be set apart to preserve the knowledge of the true God, every possible distinction must be made between it and other nations. From birth, all must bear the marks of consecration. 14. "Cut off," — not put to death, but debarred from the peculiar privileges of the covenant.

19. Was another son promised to Abraham?
 20, 21. What distinction was made between the children?
 23. Did Abraham perform the prescribed rite?

LESSON VI.

The History of Abraham continued.

1893-1885 B.C.

GEN. XVIII.

1, 2. What strangers came to Abraham under the terebinth?

3-8. How did he show true Oriental hospitality?

Why did he and Sarah wait on their guests themselves?

What allusion is made to this hospitality in Heb. xiii. 2?

Whom did the chief of these three men represent?

Ans. Jehovah himself, in whose name he spoke.

10. What former promise was renewed by him?

12-15. Did Sarah's faith equal her husband's?

16. Whither were these men bound?

20, 21. What was their mission to Sodom?

17, 19. Why were the Lord's designs revealed to Abraham?

22. Did the chief angel remain behind to make the disclosure?

23, 24. What plea did Abraham offer?

26. Was his request granted?

27-32. How often did he venture to repeat his intercession?

GEN. XIX

1. When did the two angels, who quitted Abraham, arrive in Sodom?

Who was seated in the gate?

For what purpose were the gates of cities anciently used?

Ans. As places of public resort, business, and council. (Deut. xvi. 18; Josh. xx. 4; Prov. i. 21.)

2, 3. How did Lot receive the strangers?

Did he protect them from insult and injury?

What does St. Peter say of Lot's residence in Sodom? (2 Peter ii. 8.)

12, 13. What warning did he receive?

14. Did all of his family believe it?

15, 16. Who escaped from the city with him?

29. For whose sake does Moses say Lot was delivered?

What moral does St. Peter draw from his escape? (2 Peter ii. 9.)

17. Whither was he bidden to flee?

19-22. What place was saved at his request?

"Zoar,"—little.

24, 25. What terrible event succeeded his departure?

26. What became of Lot's wife?

Why did our Saviour bid his disciples remember her? (Luke xvii. 32.)

28. What did Abraham see on the next morning?

What were the names of the cities destroyed?

What was the appearance of the valley in the time of Moses? (Deut. xxix. 23.)

Does it present similar appearances now?

The Valley of the Dead Sea retains unmistakable traces of violent volcanic action; and it was doubtless in some convulsion of this nature that the cities were destroyed. To a spectator it might well have the aspect of a tempest of fire. Lot's wife, lingering behind, was overwhelmed by the bituminous shower.

What does our Saviour say of the destruction of Sodom? (Matt. xi. 23.)

37, 38. What tribes traced their ancestry to Lot?

GEN. XX.

This chapter contains what is evidently a different account of the events related chap. xii. 10-20. There are some variations; and probably, instead of endeavoring to reconcile the two documents, Moses inserted both. Gerar is a frontier province of Egypt; and Abimelech is a Hebrew title, signifying "My father-king."

LESSON VII.

History of Abraham continued.

1885-1855 B.C.

GEN. XXI.

1-4. What joyful event occurred in Abraham's family?

"Isaac" signifies *laughter*. (Ver. 6.)

8. How was the weaning of the child celebrated?

9-11. What discord sprang up on this occasion?

How old was Ishmael? (Compare ver. 5 with chap. xvi. 16.)

What did Sarah request?

12, 13. What induced Abraham to consent?

Why was it better that the sons should grow up apart?

14. What did Abraham do for Hagar?

What kind of bottle was this?

Ans. It was a bottle of leather, or skin, such as are still used in the East.

15, 16. What happened to the wanderers?

Abraham probably supplied her with water sufficient to last until she reached the next well on her journey; but she lost her way.

17-19. How were they saved?

20, 21. What became of Ishmael?

Did he afterwards have any connection with his father's family? (Chap. xxv. 9.)

22, 23. With whom did Abraham make a treaty?

25. What occasion of discord arose?

26-30. How was the affair settled?

31. What was the place called?

"Beersheba," — the well of the oath. This narrative was important as enabling the Israelites to fix their southern boundary, which Beersheba ever after remained.

GEN. XXII.

1, 2. To what trial was Abraham's faith called?

How must we understand the word "tempt" here? (James i. 12.)

Why is Isaac called his only son?

Where was the sacrifice to be made?

The land of Moriah was probably in the neighborhood of Jerusalem; and the mountain designated, that Mount Moriah on which the temple was afterwards built. It is about forty-two miles from Beersheba.

3. Did Abraham make immediate preparations to obey?

4. How long was the journey?

5. What did he say to the servants?

How could he say, *we* will come again? (Heb. xi. 17-19.)

6-8. What interesting conversation took place on the way?

9, 10. How far did the preparations proceed?

As Isaac was then about twenty-five years old, this must have been with his own consent.

11, 12. How were they arrested?

13. What sacrifice was provided in Isaac's stead?

14. What was the place named?

"The Lord will see;" i.e., provide: and the proverb quoted in the same verse, as current in Moses' time, should read, "In the mountain, the Lord will see or provide;" implying, "God will deliver in extremity." Human sacrifices were common in those ages; and, by forbidding one to Abraham, God reformed the custom, while he tried his servant's faith.

16-18. What covenant was here renewed?

GEN. XXIII.

1. How old was Sarah when she died?

2. Where did her death occur?

3, 4. Of whom did Abraham propose to purchase a burying-place?

Although, in that nomadic state of society, any stranger was allowed to settle where he would, yet a surer title was desirable when a sepulchre was needed. Hence Abraham would not accept the offer of the owners of the soil, to use their tombs.

6. What testimony of respect did they show him?

8, 9. What spot had he chosen?

Why was a cave selected?

10, 11. What offer did Ephron make to him?

Where was the place of business?

13-16. How was the transaction effected?

16. "Weighed the silver:" this must have been before money was coined. A shekel in weight was about half an ounce. "Current money," — silver sufficiently pure. The uprightness and courtesy of both parties are worthy of remark.

17-20. Why does Moses dwell so minutely on the sure title to the place?

It was very important to convince the Israelites of their right to the places they were to conquer; and Hebron, where their ancestors lay buried, was peculiarly sacred.

LESSON VIII.

The History of Isaac.

1855-1792 B.C.

GEN. XXIV.

1-4. What was a source of anxiety to Abraham in his old age?

Why was he not willing that his son should marry a Canaanite?

Was the same objection in force in Moses' time? (Deut. vii. 3, 4.)

5, 6. Was he averse to Isaac's returning to his father's country?

2. Whom did he send to bring a wife thence for Isaac? (Chap. xv. 2.)

10. To what place did Eliezur go?

11-14. How did he propose to fix his choice of a maiden?

15. Who came to the well?

What relation was she to Isaac?

17-20. How was the servant's prayer answered?

Were such offices unusual to women?

22. What presents did he make to Rebekah?

“Ear-ring,” properly “nose-ring.”

27. What thanksgiving did he utter on learning who she was?

28–32. How was he received by her family?

Who did the honors of the house?

33–49. How did Eliezur fulfil his commission?

35, 36. On what point did he dwell with emphasis?

50, 51. What answer did he receive?

53. What dowry did he give Rebekah?

In ancient nations, as now in barbarous countries, the bridegroom always gave the dowry to the bride and her family, instead of receiving it with her, as is the custom with us.

54–58. How soon was the business completed?

59–61. Who accompanied the bride?

Who was her nurse? (Chap. xxxv. 8.)

63, 65. What is related of her meeting with Isaac?

67. What is said of their marriage?

How long after Sarah’s death was this?

Ans. Three years.

GEN. XXV.

1–4. Had Abraham other children not before mentioned?

The original does not imply that he married Keturah after Sarah’s death.

5, 6. How did he prevent their interference with Isaac’s claims?

7. How old was he at his death?

9. Where and by whom was he buried?

20. How old was Isaac when he married?

12–18. What short history ensues?

25, 26. What names were given to his two sons?

27. What is said of their habits?

28. What seed of discord is apparent here?

29-34. On what occasion did Esau sell his birthright to Jacob?

What was wrong in the conduct of each?

30. "Edom,"—red. 32. "At the point to die:" not that he was then starving, but that his life was precarious on account of his occupation. "Birthright:" the eldest son had a right to a double portion of his father's property, and succeeded him not only as head of the family, but as leader in all religious services. Hence the birthright was deemed sacred; and Esau is called profane, in Heb. xii. 16, for despising it.

GEN. XXVI.

1-3. Was the covenant with Abraham renewed to Isaac?

1. On what occasion did he dwell in Gerar?

7-11. What is related of his sojourn there?

18. How did he renew the old landmarks?

The word rendered "wells" in ver. 18 signifies *cisterns*; while that in ver. 19 indicates a *living spring*.

20, 21. What was a cause of contention with the Philistines?

26-31. How was the difficulty settled?

The first part of this chapter is so similar to chap. xx., that it may be a different version of the same story. The same may be said of the resemblance between the passage concerning the well Beersheba and the account in chap. xxi.

34, 35. What was a cause of grief to Isaac and Rebekah?

LESSON IX.

The History of Jacob.

1792-1735 B.C.

GEN. XXVII.

The narrative in this chapter was of importance as proving the right of Jacob's descendants to the land which they claimed. Though Esau was the eldest and favorite son of his father, yet the inheritance was taken from him in a way which, although fraudulent, could not be reversed. Moses in no way seeks to excuse or palliate the contemptible conduct of Jacob.

1, 2. What caused Isaac to deem himself near death?

3, 4. What directions did he give to his favorite son?

6-10. What plan did Rebekah lay to deceive him?

11-13. Was she willing to run the risk of failure?

14-17. How did she disguise Jacob?

18-26. Was Isaac easily deceived?

27-29. What was the coveted blessing?

30-33. How did Esau and his father meet?

Could Isaac retract his words?

34-38. How did Esau express his disappointment?

36. "Jacob" means *supplanter*. "These two times:" though the birthright properly included both the double property and the family superiority, yet the latter was peculiarly conveyed by the parental blessing. Esau's generous nature probably gave more weight to the blessing than to the property.

What is said in Heb. xii. 17 of Esau's repentance?

39, 40. What blessing was left for him?

41. What were his feelings toward his brother?

Who were Esau's descendants? (Chap. xxxvi.)

Did they retain animosity against the Israelites? (Ezek. xxxv. 5; Amos i. 11.)

What revenge did Esau propose?

Was Isaac really near death? (Chap. xxxv. 29.)

42-45. How did Rebekah provide for her son's safety?

How long did she intend he should stay?

How many years was he in fact absent? (Chap. xxxi. 38.)

Rebekah died before his return. 45. "Why should I," &c.; referring to the avenger of blood. Esau, if he had slain his brother, would probably have himself been slain by some relative.

46. What was the alleged reason for his departure?

GEN. XXVIII.

1-4. How did his father dismiss Jacob?

5. Whither did he go?

6-9. What course did Esau take to please his father?

10, 11. Where was Jacob's first resting-place?

12-15. What vision did he behold?

16, 17. What impression did it leave on his mind?

Jacob, fleeing from his brother's wrath, a lonely exile, might well doubt if he should ever return to inherit the land of his fathers; but this vision assures him that the God of Abraham is not a mere local Deity, whose jurisdiction he was leaving, but one who can protect him in other lands, and who will fulfil his promises.

18. What memorial did he erect?

19. What name did he give the place?

“Bethel,” — house of God.

20, 21. What vow did he make?

Was a tenth the usual proportion dedicated?

GEN. XXIX.

1-4. Where did Jacob first meet with the men of Haran?

3-8. What was the custom of the place, water being so precious?

9-11. How did Jacob and Rachel meet?

How were they related?

12-14. Did his uncle receive him kindly?

16, 17. Of whom did the family consist?

“Tender-eyed,” — of weak or dull eyes.

• 18-20. Into what engagement did they enter?

21, 22. How was its completion celebrated?

25, 26. What motive had Laban for the deception he practised?

27-30. What new arrangement was made?

“Fulfil her week,” — finish Leah’s marriage-feast, and then take Rachel, before the other seven years.

Does the family seem to have been a happy one?

31-35. What were the names of Jacob’s four elder sons?

“Reuben” means *see, a son!* “Simeon,” *he heard*; “Levi,” *joined*; “Judah,” *praised*.

GEN. XXX.

3-13. Who were the children of the servants?

“Dan,” *judged*; “Naphtali,” *wrestled*; “Gad,” *a troop*; “Asher,” *blessedness*.

18-21. What other children had Leah?

“Issachar,” *hired*; “Zebulon,” *dwell*; “Dinah,” *judgment*.

22-24. Who was Rachel's first-born?

“Joseph,” *will add*.

25, 26. Having fulfilled his agreement, what did Jacob request?

27. Why did Laban wish him to stay?

How much longer did he remain, taking his wages in cattle? (Chap. xxxi. 41.)

43. Did he prosper?

LESSON X.

The History of Jacob continued.

1735-1724 B.C.

GEN. XXXI.

1, 2. Did Jacob's conduct alienate Laban's family?

7. Had Laban himself acted fairly?

14-16. Did Jacob's wives consent to his plans for leaving?

17-20. What course did he take?

Why did Rachel steal her father's images?

Ans. Probably she retained some superstitious reverence for them.

22, 23. Where did Laban overtake the fugitives?

24. What warning against passion did he receive?

“Either good or bad” should be “from good to bad,” — beginning with civility, to end in hostilities.

26-30. What complaints did he bring against Jacob?

31, 32. How did Jacob reply?

33-35. Could Laban find his images?

36-42. What accusations did Jacob bring in his turn?

43-53. With what covenant was peace concluded?

47-49. What was the monument that they erected called?

47. Both these names signify "heap of witness;" one is Syriac; the other, Hebrew.

54, 55. Did they part amicably?

GEN. XXXII.

1, 2. Who met Jacob as he approached his father's country?

The meaning of this passage is uncertain; but, as the word rendered "angels" is the same which in the next verse is translated "messengers," it may have been a friendly embassy to welcome him home.

3-5. What conciliatory message did he send to Esau?

3. "Mount Seir,"—a range of mountains extending from the Dead Sea southward to the Red Sea.

6-8. What answer was brought back?

Why was Jacob distressed?

Is not this an instance of the power of conscience?

9-12. To whom did he resort for protection?

13-21. What gift did he prepare to propitiate Esau?

24-30. What encouraging vision did he have that night?

28. How was his name changed?

"Israel;" i.e., "a mighty wrestler." This narrative is obscure. It is one traditional account of the reason for his

change of name. Another is given in chap. xxxv. 10. 32. "Therefore," &c.: there is no allusion to this custom elsewhere in the Old Testament.

GEN. XXXIII.

1, 2. What arrangement of his family did Jacob make?

Why were they placed in this order?

3, 4. How did the brothers meet?

5-7. How did Jacob present his family?

8-11. Did Esau accept the proffered gift?

In true Oriental style, — first declining and then accepting it.

12-15. Did Jacob still distrust his brother?

The timidity of conscious guilt is visible in the whole of his conduct. He will neither accept of his brother's company, nor of the escort he proposes to leave him: he promises to visit Esau at Mount Seir, yet turns aside at Succoth. Esau's character stands in advantageous contrast.

18-20. Where did Jacob fix his residence?

How did he secure a title to the place?

What altar did he build?

"God, the God of Israel."

Who was afterward buried in this spot? (Josh. xxiv. 32.)

What event has made it sacred to us? (John iv. 4, 5.)

GEN. XXXV.

1. What vow did Jacob prepare to fulfil? (Chap. xxviii. 22.)

2-4. How were his family made ready for the ceremony?

4. "Strange gods:" probably the idols stolen from Laban, the last relics of idolatry. "Ear-rings," perhaps worn as amulets.

7 and 14. How did he consecrate Bethel?

8. What event had occurred there?

“Allon-bachuth,” — the oak of weeping. The passage does not imply that Deborah died at that time: they came to her grave.

9–12. What account is here given of Jacob’s change of name?

16–19. What event occurred on his return from Bethel?

18. “Benoni,” — son of sorrow. “Benjamin,” — son of the right hand.

20. To what existing monument does Moses refer?

Where is Rachel afterward spoken of in connection with Bethlehem? (Matt. ii. 18.)

27. Where did Jacob visit his father?

28, 29. What is said of Isaac’s death?

GEN. XXXVI.

This chapter contains accounts of Esau and his race, fragmentary in their nature, but interesting to the Israelites as memorials of a kindred people. There are some repetitions (compare ver. 5, 14, 18). Ver. 6, 7, represent Esau as leaving Canaan for Mount Seir after his brother’s arrival; while chap. xxxii. 3 speaks of him as already there. In either case, he had given up all claim to Canaan, — an important point. “Duke,” in this chapter, should be rendered “patriarch.” 39. The line of kings closes with Hadar, probably the reigning monarch in Moses’ time, to whom he sent a message. (Num. xx. 14.)

LESSON XI.

The History of Joseph.

1724-1704 B.C.

GEN. XXXVII.

2. What were Joseph's age and occupation?

2-4. What excited the hatred of his brethren against him?

"Coat of many colors,"—a garment richly striped or trimmed: a mark of distinction. His father intended to give to Joseph, as the eldest son of Rachel, the birthright which the eldest son of Leah had forfeited by his misconduct (see chap. xlix. 3 and 26). 4. "Could not speak peaceably;" or give him the salutation of peace.

5-10. What increased their dislike?

How did they understand his dreams?

Such dreams were perfectly natural to a son thus distinguished. The original does not say *the* eleven stars.

12. How far had Jacob's sons driven their flocks?

Shechem is fifty miles north of Hebron; and Dothan, twenty miles farther,—no unusual distance for those wandering tribes to pasture their sheep.

13-17. On what errand did Joseph seek his brethren?

18-20. What plot did they lay against him?

21, 22. Who prevented their cruel purpose?

"Pit,"—dry cistern. Reuben, though the one most injured by Joseph's claims, bears no malice against him.

23, 24. How was Joseph treated by them?

What were his feelings? (Chap. xlii. 21.)

26. Who beside Reuben declared against his death?

28. How did they finally dispose of him?

29, 30. When Reuben found his intentions defeated, what did he say?

He evidently was absent at the time of the sale; and, on his return, thought that Joseph had been slain. (Chap. xlii. 22.)

31-35. What deception did they put upon their father?

36. What was Joseph's fate?

"Pharaoh," — the Egyptian title of royalty.

GEN. XXXIX.

2-6. To what station did Joseph's good conduct raise him?

What is said of his personal appearance?

7-9. When tempted to sin, what noble answer did he make?

19, 20. What was the consequence of the malice thus incurred?

21-23. What is said of his life in prison?

This prison must have been in Potiphar's house. (Compare xxxix. 1 and xl. 3.)

GEN. XL.

1-4. What distinguished prisoners were put under Joseph's charge?

5-8. What conversation took place one morning?

9-11. What was the butler's dream?

12, 13. How did Joseph interpret it?

14, 15. What touching appeal did he make?

16-19. What was the baker's dream, and the interpretation?

20-22. Were these predictions fulfilled?

20. "Lifted up the head," — brought to notice and trial. The ancient paintings yet remaining on the walls of the

Egyptian tombs represent officers, in attendance on the kings, employed in exactly the manner spoken of in these dreams; pressing the grapes into the royal cup, or carrying "bake-meats"—that is, pastry or cakes—in baskets upon the head.

GEN. XLI.

1. How long did Joseph remain in prison after this?

2-7. What two dreams did Pharaoh have?

What river is intended?

What kind of corn was this?

Ans. Egyptian wheat, which bears several ears upon one stalk.

What is meant by the east wind?

Ans. The Simoom.

8. For whom did Pharaoh send to interpret his dreams?

"Magicians:" Egypt was always noted for its professors of magic, and men skilled in legerdemain.

9-14. How did it happen that Joseph was brought forward?

Joseph's cutting off his beard before appearing in court is one of the many incidental notices which mark the truth of this narrative. Shaving was then exclusively an Egyptian custom.

19-21. In repeating his dreams, what graphic description of the kine did Pharaoh give?

25-32. How did Joseph interpret the dreams?

33-36. What advice did he offer?

37-41. To what station was he raised by the king?

42-45. What tokens of honor were bestowed on him?

43. The phrase translated "Bow the knee" is probably an Egyptian title of honor. 45. "Priest of On,"—a city now called Hieropolis.

46. How long had Joseph now been in Egypt?
(Chap. xxxvii. 2.)

47-49. How did he fulfil his office?

The corn collected was either purchased, or the usual tax of one-tenth of the produce was doubled. (Ver. 34.)

50-52. What sons were born to him?

"Manasseh," — forgetfulness. "Ephraim," — fruitfulness.

54-57. What was the effect of the famine that succeeded?

57. "All countries," — the adjacent lands.

LESSON XII.

The History of Joseph continued.

1704-1702 B.C.

GEN. XLII.

1-5. What brought the sons of Jacob to Egypt?

4. Why was not Benjamin with them?

8. Did Joseph and his brothers recognize each other?

6-9. How did he receive them?

What reminded him of his former dreams?

9-12. Of what did he accuse them?

15-17. What trial of their truth did he impose?

18-20. How far did he afterwards relent?

21, 22. How was their guilty conscience shown after so many years?

23, 24. What touch of nature is there in this passage?

25, 28. What occurred on their journey home?

35. Was their money restored to all?

29-36. How did Jacob receive their news?

37. What offer did Reuben make, if Benjamin might go?

38. What was Jacob's pathetic reply?

GEN. XLIII.

1-10. How did Judah finally overcome his father's scruples?

11-14. How did he think to propitiate the governor?

What is still the Eastern custom in this respect? (Prov. xviii. 16.)

14. How did he dismiss his sons?

16, 17. Who, by Joseph's orders, received them on reaching Egypt?

18. What cause for fear did they find in this?

19-23. How did the steward encourage them?

23. "I had your money," — I received it as steward; the whole is between me and you. Fear not; take the money as a gift from your God.

26-28. How did Joseph receive them at noon?

29-31. How was he affected at the sight of his own brother?

32, 34. What is said of the feast he made for them?

The Egyptians would eat with no other nation. 33. They were astonished that any one in Egypt should know their respective ages. 34. "Sent messes unto them," — an Eastern mark of distinction and favor.

GEN. XLIV.

1-5. What new trial did Joseph impose on his brethren?

Joseph's object in his treatment of his brothers was evidently to ascertain how far they were worthy of his favor before he should extend it toward them. As the last trial proved

their honesty, so the present one would show if they regarded Benjamin with the same hostility they had manifested to himself. 5. "Whereby he divineth" should be rendered, "For which he would search diligently."

7-13. How did they meet the accusation?

Do they seem to have doubted Benjamin's guilt?

16. Were they willing themselves to assume it?

15. "Wot ye not,"—knew ye not that such a man as I would surely search out such a crime?

17. What sentence did Joseph pass on them?

18-34. In what eloquent words did Judah attempt to change his resolution?

GEN. XLV.

Was Joseph satisfied with his trials of his brothers' character?

1-3. How did he reveal himself to them?

Why were they troubled?

4-8. How did he console them?

Did he mean to justify their conduct?

6. "Earing,"—an old English term for ploughing.

9-13. What commission to his father did he give them?

10. "Goshen:" the exact situation of this place is not known. It was on the eastern side of the Nile.

14, 15. Were they re-assured by his kindness?

16. How was the news received at court?

17-20. Did Pharaoh second Joseph's plans?

19. Wagons were unknown, except in Egypt.

21-24. How were the brothers prepared for their journey?

What half-sarcastic charge did they receive?

25-28. How did Jacob receive the good news they brought?

LESSON XIII.

The History of Joseph continued.

1702-1695 B.C.

GEN. XLVI.

1. Where did Jacob halt to offer sacrifices?

Beersheba was the southern limit of the land promised to Abraham. His descendant offers sacrifices on leaving it, as imploring protection while absent.

2-4. What promises did he receive in a vision?

7. Who accompanied him into Egypt?

27. How many are reckoned in all?

This list is evidently imperfect (compare with Num. xxvi., with which there are many discrepancies). Some of the family were doubtless born during Jacob's life in Egypt, and are mentioned in anticipation; as, probably, the sons of Benjamin.

28-30. What was the meeting between Joseph and his father?

31-34. What plan had he laid respecting the destination of his family?

Joseph, wishing to prevent his family's being merged in the Egyptian race, bids them announce themselves as shepherds, in order that a separate place might be assigned them. Shepherds were an abomination to the Egyptians, because the animals they slew were sacred; and because, according to Manetho's history, invaders known as "shepherd-kings" had then recently tyrannized over Egypt.

GEN. XLVII.

2-10. How did Pharaoh receive the brothers and father of his favorite?

What did Jacob say of his own life?

6 and 11. What disposition was made of them?

11. "Rameses,"—another name for Goshen. "The best of the land" for their purposes as graziers.

12. How were they maintained during the famine?

14–17. What did the Egyptians give in exchange for food?

18–20. What was given up when all else was gone?

21–26. What new regulation of the kingdom did Joseph make?

By making Pharaoh the proprietor of the whole realm, with a regular revenue, in place of uncertain exactions, and by the establishment of new cities, he no doubt conferred great benefit on the country. The exemption of the priests from taxation is mentioned by the earliest historians of Egypt.

27. Did the family of Israel prosper?

28. How long did he live in Egypt?

29, 30. What oath did he exact from his sons?

GEN. XLVIII.

1. Who were brought to Jacob for his blessing?

5. Did he adopt the children for his own?

This was equivalent to giving Joseph a double portion in the patrimony; but (ver. 6) the adoption was not to extend to any other sons Joseph might have. They were to be associated with their elder brothers.

7. What memories were awakened by the thought of Rachel's descendants?

8–12. How did Jacob receive the children?

14. How did he change the expected precedence?

15, 16. What blessing did he pronounce on them?

17, 18. Did Joseph approve of his partiality?

19, 20. What reason did Jacob give for it?

21. Did he believe that his family would return to Canaan?

22. The transaction here alluded to is nowhere explained.

LESSON XIV.

Jacob's Death and Burial.

1695-1631 B.C.

GEN. XLIX.

The contents of this chapter should not be considered as prophecy; nor were they, probably, uttered in their present poetical form. They consist of the dying blessings of Jacob on his different sons, as far as these had been preserved in their families. Some are, of course, much more full and explicit than others. In some cases, there is only an allusion to their personal character or history; in others, a designation of the part of Canaan they should inherit on their return. The expression in ver. 1, "In the last days," simply means "hereafter."

1, 2. For what purpose were Jacob's sons collected?

3, 4. Did he take away Reuben's birthright?

This is signified by, "Thou shalt not excel;" that is, be first. He divides the birthright between Judah and Joseph; bestowing the family supremacy on the former, the double portion on the latter.

5-7. What had brought on Simeon and Levi their father's displeasure?

Did he allot to them any definite portion?

8-12. What was the blessing upon Judah?

"Judah" signifies *praise*. Jacob appoints to him the precedence in the tribes, until, on their return homeward, they should reach Shiloh; that is, a place so called, nearly in the centre of Canaan. This direction was fulfilled; the tribe of Judah taking the lead, until the country was conquered (Num. x. 14; Josh. xviii. 1). 11, 12. The southern, or vine-bearing, portion of the land is allotted to him.

13. Where was Zebulon's allotment of territory?

14, 15. What did his father expect from Issachar, judging probably from his character?

16, 17. What is said of Dan?

“Dan” signifies *judge*. His character differed materially from that of Issachar, — vigorous and subtle.

18. With what exclamation is the discourse interrupted?

The three following “blessings” are merely fragmentary; nor do we know to what they allude. Ver. 19 refers to the meaning of Gad, — a troop. 21, Probably, should be, “Naph-tali is a spreading tree, bearing beautiful branches.”

22–26. What eminent blessings did Jacob bestow on Joseph?

What allusion is made to his misfortunes?

26. “From thence is the Shepherd,” &c.: these words were evidently inserted afterwards. If Moses wrote them, they must refer to Joshua, who was of the race of Joseph.

27. How is Benjamin’s character alluded to?

29–32. With what directions respecting his burial did Jacob conclude?

GEN. L.

1–3. What was done with the body of Jacob?

According to the accounts remaining to us of the Egyptian custom of embalming, the body was forty days undergoing the process; but thirty days more were spent in preparing for it: making, in all, the seventy days spoken of.

4–7. Did Pharaoh give leave of absence to Joseph that he might bury his father?

7–9. Who composed the funeral array?

10, 11. Where did the company halt to perform the usual ceremonies of mourning?

10. “Threshing-floor:” threshing was always performed in the open air, usually in some elevated field, — a suitable place for such an encampment. 11. “Abel-mizraim,” — “the mourning of the Egyptians.”

12, 13. Who accompanied the body to the grave?

14, 15. After the return to Egypt, what fears did Joseph's brothers entertain?

16-18. How did they endeavor to conciliate him?

19-21. What generous answer did he return?

22-24. Is any thing more related of Joseph's life?

26. At what age did he die?

25. What oath did he exact from his kindred?
(Heb. xi. 22.)

EXODUS.

INTRODUCTORY NOTE.

THE second book of Moses derives its name of Exodus, or "departure," from the Septuagint translators, who thus named it because the departure of the Israelites from Egypt is a prominent fact in its history.

It contains accounts of the early life of Moses; the deliverance of the Israelites, through his instrumentality, from Egyptian bondage; and of the first promulgation of the law from Mount Sinai. The history is not continuous with that of Genesis; about four hundred years being passed over in the first chapter with but the slightest notice. Moses, having given, as we have seen, the history of the fathers of his people, turns at once to his own times, omitting altogether the uninteresting record of centuries, — first of prosperity, and afterwards of slavery.

His own history is written with simple candor and fidelity, every thing being apparently set down as it occurred, almost in journal form; which fact accounts for the repetition to be traced in his later books; the same laws being often recorded more than once, — when they were first promulgated, and afterwards when applied to particular cases, or modified to suit new exigencies.

LESSON XV.

The Early Life of Moses.

1631-1487 B.C.

EXOD. I.

1-7. With what summary does the Book of Exodus begin?

What is said of the prosperity of Israel?

8, 9. Did the royal favor continue toward them?

“A new king,” probably of a new dynasty.

10. What excited the apprehensions of the court?

11-14. What means were adopted to crush the formidable race?

Did these hardships have the desired effect?

11. “Treasure-cities:” as the taxes were paid in produce, immense granaries were requisite.

22. What attempt was made by the government to decrease their numbers?

Was the plan carried out in any effectual manner?

EXOD. II.

1. Of what tribe were Moses’ parents?

What were their names, and what other children had they? (Num. xxvi. 59.)

2. What is said of the son now born? (Acts vii. 20.)

3, 4. How did his mother dispose of him?

“Bulrushes” and “flags” were papyrus,—a reed common on the Nile,—which the crocodiles of the river are said to avoid.

5, 6. How was the babe rescued?

7-10. What provision was made for him?
How was he named by his protectress?

"Moses:" probably from two Egyptian words, signifying "saved from water."

How was the youth of Moses passed? (Acts vii. 22.)

11. Did he forget his oppressed brethren? (Heb. xi. 24-26.)

11, 12. What was his first act in their defence?

13, 14. Did they accept his interference? (Acts vii. 24, 25.)

15. What was the consequence of his rashness?
Where did he find refuge?

16, 17. How did he here manifest his hatred of all oppression?

18-21. What was the result of this adventure?

Midian was part of Arabia Petraea. It was probably inhabited by Ishmaelites, who retained some knowledge of the true God. According to Acts vii. 30, Moses remained in this seclusion for forty years. Longer experience and greater maturity of character were necessary to fit him for his arduous task.

EXOD. III.

1. How far had Moses driven his flock?

"Father-in-law:" the same word is translated "son-in-law," Gen. xix. 14. It seems to mean any relation by marriage; and Jethro was probably the son of Reuel. The range of mountains to which Moses came was named Horeb: and the particular peak where this event occurred received the name of Sinai, probably in reference to the miracle; "Sinai" meaning *shrub*, or *bush*.

2, 3. What wonderful appearance attracted him?
(See note on Gen. xvi. 8, 9.)

4, 5. What Eastern act of reverence was commanded?

6. In what words did God announce himself?

What application does our Saviour make of this verse? (Luke xx. 37, 38.)

7-10. How did God declare his purposes?

8. "Flowing with milk and honey," — a proverbial expression for exceeding fertility and abundance.

11-13. What doubtful questions did Moses ask?

14, 15. How is the name of the Being who addressed him proclaimed?

Moses is uncertain whether the Divinity who speaks to him is the God known to his fathers, and humbly asks his name. The answer is recorded in ver. 15: "Jehovah," — as the word rendered "LORD" in capital letters ought always to have been translated, — "Jehovah, the God whom your fathers knew by that name." Ver. 14 gives the same name, with sufficient change to show its origin. "Jehovah" is a word formed from the past, present, and future forms of the verb "to be," and signifies immutable existence.

16-18. What further directions were given to Moses?

16. "Elders:" the elders so often spoken of henceforth were the heads, and in some degree the magistrates, of the various tribes and families. They governed, as far as government was then intrusted to individuals of the enslaved nation; and afterwards were associated with Moses in the management of affairs. They are called "nobles" in Exod. xxiv. 11.

19, 20. How was the deliverance of the Israelites to be effected?

21, 22. How were they to be provided for their journey?

There is an unfortunate mistranslation in the last verse. The word rendered "borrow" is simply "ask" or "demand." They were to demand some payment for their long services; and God would incline the hearts of their masters to furnish what they asked. "Spoil" is better rendered "recover" in 1 Sam. xxx. 22: they "recovered from the Egyptians" part of their wages.

LESSON XVI.

Moses' Commission to Pharaoh.

1487 B.C.

EXOD. IV.

1. What was the chief difficulty, in Moses' apprehension?

2-9. What miracles was he empowered to perform as signs of his divine mission?

10-12. How was his next objection answered?

13. Was he even yet willing?

"Send by some one who can be sent,—who is capable, which I am not."

14, 15. By what proposal were his scruples overcome?

16. What relation were Moses and Aaron to bear to each other?

18. Did Jethro consent to Moses' leaving him?

19. Was there no danger in his return to Egypt?

22, 23. What was the message to be given to Pharaoh?

21. "I will harden," &c., simply means "his heart will be hard." The Hebrew form of expression referred every thing to God's direct agency. 24-26. The incident here related is obscure; but probably relates to some severe illness which attacked Moses by the way, and which Zipporah attributed to her having failed to perform the rite of circumcision for her children. She having fulfilled this duty, Moses recovered; and she calls him "a husband won back by blood."

27, 28. How did Moses and Aaron meet?

29, 30. To whom did they give their marvellous report?

31. Was it credited by their hearers?

EXOD. V.

1-3. On their first interview with Pharaoh, what request did they make?

Was this the same king who reigned at Moses' birth? (Chap. ii. 23.)

4 and 8. What cruel inference did he draw from their petition?

4. "Let," — an old English word for "hinder."

6-9. What orders were given in consequence?

7. Straw was necessary to bind together the clay, as the bricks were not burnt, but dried in the sun. 8. "Tale," — number, tally.

14. Who suffered when such impossible tasks were unfulfilled?

15-19. Would Pharaoh listen to their just complaints?

20, 21. What change was produced in their feelings toward Moses and Aaron?

22, 23. To whom did Moses go with his grievances?

EXOD. VI.

1-8. What covenant did God renew to the Hebrew nation?

With what solemn words does this passage commence and close?

2. "I am Jehovah," — the Immutable. 3. There is no doubt that the name of Jehovah was known to the patriarchs, nor is it denied here. The words may be understood, "I was manifested to your fathers as an Almighty Being, but not in the full sense of my name the Immutable. My claim to this name I will henceforth prove."

9. Did the Israelites listen again to Moses?

12, 13. What new discouragement did he draw from this?

12. "Uncircumcised lips," — a proverbial expression for imperfect utterance. The genealogy of Moses and his family succeeds; Reuben and Simeon being concisely introduced as standing before Levi in the register. The list is probably imperfect. The chapter should close with ver. 27; the author resuming his subject in the next section with a short repetition.

EXOD. VII.

1-6. Were Moses and Aaron sent again to the king?

1. "I have made thee a god:" Moses should appear as such to Pharaoh by his power over nature.

7. How old were they at this time?

9, 10. What proof of their divine commission did they give?

11, 12. What was done by the Egyptian jugglers? How did Aaron's rod prove its superiority?

The magicians, or jugglers, imitated this miracle by their "secret arts" (not "enchantments"); substituting their trained serpents for rods. Pharaoh was thus convinced that no divine power was exercised.

LESSON XVII.

The Plagues of Egypt.

1487 B.C.

EXOD. VII.

The "signs and wonders" which are now related were adapted to two important ends, — 1st, to convince the Egyptians that the God of the Hebrews had power to deliver them, and thus to compel assent to their release; and, 2d, to prove to the Israelites themselves the reality of Moses' mission. Some of the plagues, as the first one, were directed against the Egyptian deities, as if to prove their powerlessness. The Nile was worshipped in Egypt.

15. Where did Moses next meet the king?

19-21. What was the first plague?

22. Could the jugglers imitate this miracle also?

The waters of the sacred river, wherever found, were corrupted: but the people did not suffer from thirst; for they could use the wells (ver. 24). The jugglers could easily imitate, on a small scale, a change like this.

What names of the chief magicians were preserved by tradition? (2 Tim. iii. 8.)

25. How long did this plague last?

EXOD. VIII.

1-6. What was the second plague?

7. Was this imitated by the magicians?

They could produce to sight a few frogs in a space which must first have been cleared of them; but they did not attempt to *remove* the nuisance.

8. What did the king promise?

9, 10. What arrangement did Moses make with him?

9. "Glory over me," — "assume authority over me so far as to decide for me."

12-14. What was the result?

15. Did Pharaoh keep his promise?

16, 17. What was the third plague?

18, 19. What confession was forced from the magicians?

"Lice:" more probably "gnats." The jugglers could not manage such small animals as they could frogs and serpents. They gave up the contest, saying, "It is the finger of the gods." But Pharaoh still hopes that his own divinities may prove equal to the Hebrew God.

20-24. What was the fourth plague?

"Swarms of flies:" our translators have put the words "of flies" in Italics, as the original, rendered "swarms," is indefinite. It was probably some venomous insect.

What new proof was given that the God of the Hebrews wrought these wonders?

25. What compromise did the king offer?

26. What objection did Moses make to this?

"The abomination" should be "the veneration," — the beasts they worshipped.

27, 28. Did Pharaoh make any further concessions?

31, 32. How were his promises kept?

EXOD. IX.

1-3. What was the fifth plague?

6. Did the cattle of the Hebrews suffer?

3. "Horses:" the first time this animal is mentioned. Horses were for a long time peculiar to Egypt and Nubia. 6. "All the cattle," — some of every kind; of course, not all (see ver. 19).

8, 9. What was the sixth plague?

11. Could the magicians, who were also the physicians, even heal themselves?

14-16. What more fearful evils are threatened?

15. "Thou shalt be cut off," — "human beings shall now be the victims: some among you shall be cut off." 16. "I have raised thee up;" or rather, "I have preserved thee alive until now, that my power might be yet further shown."

18, 19. What warning was sent to the people?

20, 21. Did any observe it?

22-26. What was the seventh plague?

27, 28. Was Pharaoh moved with fear?

30. Did Moses trust him again?

31, 32. What remark shows this to have been written by an eye-witness?

31. "Bolled:" the seed-pods were formed.

33-35. Did Pharaoh yet prove worthy of confidence?

EXOD. X.

2. What reason for these miracles is here given?

4-6. What new evils did Moses threaten?

7. Who now interceded with the king?

Why did this threat alarm them so much?

Locusts are one of the most dreaded afflictions of the East.

8-11. What did Pharaoh propose?

He wished to detain hostages. 10. "Let the Lord," &c.,
— an oath that he would not consent.

12, 13. What was the eighth plague?

14, 15. Was this infliction peculiarly severe?

16-20. How was it removed?

— 21-23. What was the ninth plague?

24. How far did the king's offers go now?

25, 26. Would Moses accept even this?

28, 29. What was his last interview with Pharaoh?

 LESSON XVIII.

The Institution of the Passover.

1487 B.C.

EXOD. XI.

2. What directions had been given to the Hebrews?

3. Why was such an application successful?
(See note on chap. iii. 22.)

4-8. What announcement did Moses make to the king?

4. "Moses said:" at the interview spoken of at the close of the last chapter. The verses 1-3 of this chapter are a

parenthesis. 5. "All the first-born:" this language, like that before used (chap. ix. 6 and elsewhere), is figurative. We should understand it, "There shall be a great mortality among the first-born."

7. Was this mortality to extend to the Hebrews?

"Not a dog," &c.: a proverbial expression. "Not the slightest ill shall befall them."

8. How did Moses part from Pharaoh?

EXOD. XII.

The directions in the first part of this chapter were not probably all given on the occasion which they commemorate, but afterwards. We will consider first the transaction of the night in question.

21, 22. How were the Hebrew houses to be marked?

23. For what purpose was this enjoined?

It served as a test of faith and allegiance.

28. Were these directions observed?

29, 30. What fearful event occurred that night?

30. "Not one dead," — either of man or beast.

31, 32. Was Pharaoh at last overcome?

33-36. How did the Egyptians expedite the departure of the Israelites?

37. At what city had they previously assembled for their journey?

37, 38. Who were they who went forth?

"A mixed multitude:" the original word corresponds to our "rabble."

39. What token of their haste is mentioned?

40. How long had the Israelites been in Egypt?

41, 42. Why was this night one to be celebrated in future?

2. How was the month on which it occurred to be distinguished?

The month when their deliverance was effected — the month Abib, answering to part of our March and April — was made the beginning of the religious year; while the month Tisri — part of September and October — remained the first of the civil year.

3-5. What was the victim prepared for the feast?

6. On what day was it to be sacrificed?

7. What use was made of the blood?

8. How was the feast to be prepared?

“Bitter herbs,” — some common salad.

10, 11. How should they commemorate the haste with which they fled?

12, 13. Why was the name “Passover” given to this festival?

15. Was unleavened bread essential?

How long was the festival to continue?

16. On which days were religious assemblies to be held?

24, 25. Was this to be a permanent institution?

26, 27. How were children to learn its meaning?

43-45. Could strangers and servants partake?

EXOD. XIII.

1. What law was given with regard to the first-born males among the Hebrews?

14, 15. Of what event was this commemorative?

9 and 16. What is said of this law, and of the laws regarding the Passover?

These verses refer to the practice of writing or painting on the hand or forehead. They mean, “These laws shall be as near to you as such painting is.” But the Jews derived from these passages the custom of wearing phylacteries, — strips of parchment, on which these and other verses were written.

17, 18. Why did not the people take the nearest way to Canaan?

Degraded by slavery as they were, they needed training before they could endure war. 18. "Harnessed," — in array.

19. What ancient vow did they fulfil?

20. Where did they enter the desert?

21, 22. What sign of his presence did God grant them?

LESSON XIX.

The Commencement of the Desert Life.

1487 B.C.

EXOD. XIV.

3. What induced Pharaoh to pursue the Hebrews?

Finding that they turned toward the sea, he must have thought they had lost their way, and were of course no longer under divine guidance.

5. Did he regret his compliance with their demands?

6, 7. With what force did he pursue?

8. "With a high hand," — by a mighty hand manifested for their protection.

9. Where did he overtake them?

10–12. How did the Israelites express their fear?

13, 14. How did Moses encourage them?

19, 20. What saved them from an attack that night?

21, 22. In what miraculous manner did they cross the Red Sea?

23–25. Why did not the Egyptian chariots overtake them?

The chariot-wheels sank in the soft sand, or were broken on the rocks in the bed of the sea.

26-28. What was the fate of the Egyptians?

30. How were the Israelites made aware of it?

31. What was the effect of this miracle upon their minds?

The exact spot where this miraculous passage was effected has not been decided by travellers. It was probably an arm of the sea, about nine miles broad.

EXOD. XV.

What song of triumph does this chapter contain?

1. By whom was it sung?

20, 21. Who sang the chorus, or refrain?

What was this chorus?

Were any of the Psalms sung in this manner?

Ans. Several of them are evidently arranged for it. (See Ps. cxxxvi., which especially refers to the escape of the Israelites.)

1-13. What is the subject of the first part of this ode?

14-18. What is the theme of the last part?

This is the oldest poem, of any length, in existence. It is worthy to commemorate the deliverance of a nation; a lofty and jubilant strain, to which our translation does imperfect justice. Notice the sublimity of such verses as the second, the eleventh, and the eighteenth. 8. "Congealed," — curdled or stiffened.

How is this song of triumph alluded to in Rev. xv. 3?

20. Who was Miriam?

"Prophetess;" more properly, "minstrel."

Which of the Psalms celebrate the deliverance from Egypt?

Ans. The lxxvii., lxxviii., cv., cvi., cxxxvi.

22. Which direction did the ransomed people now take?

23, 24. What occasion of murmuring did they find?

25. How were they supplied?

“A statute and ordinance:” what law was here enacted is not stated. The Rabbis supposed it to be the sabbatical law, as that is referred to in the next chapter as already existing.

27. At what oasis did they next encamp?

EXOD. XVI.

1. How soon did they reach the Desert of Sin?

2, 3. Their provisions being exhausted, what murmurs arose?

What character did the people manifest by these repeated outbreaks?

6-8. How did Moses and Aaron reprove them?

10. By what sign did the Lord confirm their words?

12. What promise was made to the people?

13, 14. How was it fulfilled?

15. What did they exclaim on seeing the morning's provision?

“Manna” means, “What is it?”

14 and 31. What did it resemble?

16. How much was one person's allowance?

“An omer,” — two quarts.

18. Was it divided after gathering?

19, 21. Could it be kept for any length of time?

22. What provision was made for the seventh day?

23, 24. How was it prepared to keep over this day?

“Seethe,” — an old word for “boil.”

25, 26. Did any fall on the sabbath?

29, 30. How was the sabbath to be kept?

32, 33. What memorial of this miracle was preserved?

34. “Before the testimony,” — beside the ark, when it was constructed. This and the following verse were probably afterwards inserted.

35. How long did this supply of manna continue?

EXOD. XVII.

1. What is the next encampment mentioned?

Are any omitted? (Num. xxxiii. 12, 13.)

2, 3. What new cause of murmuring arose?

5, 6. By what miracle were the people satisfied?

7. What was the place called?

“Massah,” — temptation. “Meribah,” — contention.

8. What was their first encounter with hostile tribes?

9. Who commanded the Hebrew army?

This is the first time this military leader is mentioned. All that is known of his parentage is to be found in Num. xiii. 8 and 16.

10–12. What part did Moses take?

This sacred rod served as a sign or banner to the people: as long as they saw it, they fought.

13. Who were victorious?

15. What memorial was built on the spot?

“Jehovah-nissi,” — the Lord my banner. Ver. 14 signifies, “Command Joshua, both by word and writing, that he must in future finish the war now begun.”

LESSON XX.

The Approach to Sinai, and the Giving of the Decalogue.

1487 B.C.

EXOD. XVIII.

1-4. Who came to Moses while near Mount Horeb?

What were the names of Moses' two sons?

"Gershom," — a stranger. "Eliezer," — God my help.

Jethro, as stated in the note to chap. iii. 1, was probably Moses' brother-in-law. When his wife was sent back is not stated; probably when the troubles with Pharaoh began. There is reason for thinking that this chapter should be inserted later in the book; as Moses, in Deut. i. 6-16, represents the appointment of judges to have been after the law was given at Sinai.

7-9. How did Moses receive his relation?

12. How was the occasion celebrated?

13-16. What was Moses' daily custom?

17, 18. What objection did Jethro see to this?

19-22. What was his advice?

24-26. Did Moses pursue this course?

What directions did he give to the judges thus chosen? (Deut. i. 16, 17.)

27. Did Jethro remain with the camp?

Was it Moses' wish that he should? (Num. x. 29-32.)

Hobab is supposed to be another name for Jethro, as Raguel is evidently a variation from Reuel.

EXOD. XIX.

1. At what time did the Israelites come to Mount Sinai?

3-6. What solemn covenant was offered to them?

7, 8. How did they receive it?

9. For what purpose was a visible manifestation of God to be made?

10, 11. What preparation was suitable?

12, 13. Was the mountain itself to be held sacred?

16. How was the great day announced?

17-20. In what striking words is the scene described?

21-25. Who only were allowed to approach?

22. "Priests;" i.e., the elders, who afterwards ascended the mount (chap. xxiv.). A particular family was not yet set apart for the priesthood.

EXOD. XX.

The Decalogue, or Ten Commandments, was the only part of the law uttered in the hearing of the whole people, under circumstances of peculiar solemnity. Containing the grand immutable principles upon which all subsequent law and government were to rest, it was fitting that every means should be employed to impress it deeply on the minds of the people.

2. With what announcement did Jehovah commence?

3-17. Repeat the Ten Commandments.

3. "Before me;" that is, in my presence. 4. "Thou shalt not make," &c.: the Hebrew idiom implies, "for the purpose of worshipping it." 5. "Jealous;" rather, zealous or earnest. National calamities are referred to in the last part of this verse. 11. This is the reason assigned by Moses for the observance of the sabbath. In Deut. v. 15, he gives a different one. 12. This verse refers to national, not individual, prosperity.

Into what two classes or tables may the commandments be divided?

How did our Saviour sum up these two parts? (Mark xii. 30, 31.)

In what words did St. Paul express the same truth? (Rom. xiii. 9, 10.)

What broader meaning did Christ give to the latter commandments? (Matt. v.)

When understood as he explained it, does the Decalogue contain all that is essential to salvation? (Matt. xix. 17.)

18, 19. What effect did this scene have upon the people?

Did Moses sympathize with their fear? (Heb. xii. 21.)

30. For what purpose was this pomp?

What contrast is drawn between the old covenant and the new in Heb. xii. 18-24?

LESSON XXI.

The Law given from Sinai.

1487 B.C.

EXOD. XXI.

The Mosaic law, as it is called, embraced the whole body of laws which were to regulate the Hebrew nation. It is therefore not exclusively religious in its character, but secular; descending even to police regulations, and laws of health. It was admirably fitted to form a strong, independent nation, entirely distinguished from surrounding races, but firmly united in itself; such as might preserve the knowledge of the true God through centuries of barbarism, and prepare a place for Him to appear, who was to spread the light of a purer revelation over all the earth. In studying the Mosaic law, this, its chief object, must be kept in mind. It is not a perfect revelation of God's character and will: the minds of men were not

prepared to receive such a revelation. The rewards it promises to obedience are not heavenly, but earthly, rewards; for the time "to bring immortality to light" had not come: yet the purity of its precepts, the wisdom of its regulations, and the sublime glimpses it affords of the attributes of God, in the midst of an age of darkness, show that it had no human origin.

The laws given from Mount Sinai contain, as it were, an epitome of the whole. They are set down without much order, and consist chiefly of short directions with regard to the national worship, and more minute instructions respecting social duties.

The present chapter ought to include the closing verses of the preceding, which relate to the temporary altars to be erected on the way, forbidding any permanent structure which might tend to keep the nation in one place.

1-11. What subject is first treated in this chapter?

Is slavery abolished, or put under close and humane restrictions?

2. How long could a Hebrew be kept as a servant?

5, 6. Could he renounce his freedom if he chose?

16. What law prevented the violent extension of slavery?

26, 27. How was cruelty to slaves guarded against?

12. What was the penalty for murder?

15, 17. What other crimes were punished with death?

24, 25. What was the law respecting personal injuries?

What does our Saviour say of this passage? (Matt. v. 38, 39.)

This was a very great improvement on the previous custom of unlimited retaliation.

28-36. What laws occupy the remainder of this chapter?

Ans. Regulations concerning unruly cattle, and accidents to cattle; of frequent occurrence among a grazing population.

EXOD. XXII.

1-6. How was injury to property prevented?

7-13. Was a man made responsible for articles left in his charge?

These laws were probably temporary, being superseded by the enactment of Lev. vi. 1-5.

21-27. Repeat these beautifully humane laws.

28. "The gods," — a mistranslation for God.

EXOD. XXIII.

1-9. How is legal injustice prohibited?

The words translated "multitude" and "many" may be rendered "the great, the powerful." This puts the second and third verses in connection: "In administering justice, be warped neither by the influence of the great, nor by sympathy with the poor."

4, 5. What appeal to humanity is here made?

10, 11. What was the ordinance of the seventh year?

There is no proof that this sabbatical year, as it is called, was ever regularly observed by the Israelites.

14-17. What three yearly feasts were appointed?

19. Were the first-fruits consecrated to God?

"Thou shalt not seethe," &c.: probably an idolatrous practice.

20-23. What is commanded respecting their leader?

20. "Angel," — divine messenger; no doubt referring to their divinely appointed guide, Moses. 21. "He will not pardon," &c.: it is not *he* who will have to pardon your transgressions; but I, in whose name he acts.

- 25-27. What is promised in case of obedience?
 27-31. Were their Canaanite foes to be destroyed, or driven out?
 28. "Hornets:" a proverbial expression for plagues, terrors.
 32, 33. Was any treaty or commerce with them allowed?

LESSON XXII.

Directions regarding the Tabernacle.

1487 B.C.

EXOD. XXIV.

3. How did the people receive the laws which Moses repeated to them?

4. How were they preserved?

5-8. By what ceremonies was the covenant ratified?

7. "Book of the covenant," — the laws just written down.
 8. "Blood of the covenant:" in all solemn ancient contracts, the blood of victims was deemed the most binding seal. Sprinkled now both on the altar (ver. 6) and on the people, it pointed out the two contracting parties to the agreement entered into. (Heb. ix. 18-20.)

9, 10. To whom was a glorious vision granted?

The Septuagint renders this passage, "They saw the place where the God of Israel stood." What it was that they saw, we cannot discover. The verse signifies "a clear, heavenly glory, above the sapphire pavement of the sky." 11. "Ate and drank:" so benign was the vision, that they feasted in its presence.

12. For what purpose did Moses return to the mount?

13. Who accompanied him?

14. To whom did he delegate his authority in his absence?

16. How long did he wait for the divine communications?

17. Was the glory visible to the people meanwhile?

18. How long was Moses on the mount?

EXOD. XXV.

2-8. For what purpose were offerings to be collected from the people?

Why was such a structure necessary?

Ans. The Israelites could not yet conceive of God as a universal Spirit. They believed that, although invisible, he journeyed with them, and were directed to prepare for him a costly abode. Without such visible emblems of his presence, they would soon have fallen into idolatry.

What is the meaning of "tabernacle"?

Ans. Tent, or pavilion. It was so constructed as to be easily taken down and erected again, as the people journeyed from place to place.

9. By what pattern were the tabernacle and its furniture to be made?

10, 11. Of what was an ark, or chest, to be made?

How large was it?

12-14. How was it to be carried?

16. What was put in it?

17-19. How was the cover, or "mercy-seat," ornamented?

22. What gave peculiar sacredness to the ark?

10. "Shittim-wood," — acacia. "Cubit:" supposed to be the Egyptian cubit, or twenty-two inches. 16. "Testimony," — the tables of stone. 19. "Cherub," — a symbolical winged

figure, whose form is not exactly known. It probably was made by uniting the shapes of the ox, lion, and eagle, with a human face, somewhat resembling the winged images discovered at Nineveh. "Mercy-seat:" the Hebrew word is simply "lid," or "cover." Upon this golden lid, between the cherubim, the visible glory of God at times appeared. (Ps. xcix. 1.)

23, 24. What was the table of shew-bread?

29, 30. What stood upon it?

Of what did the shew-bread consist? (Lev. xxiv. 5-8.)

"Shew-bread," — bread of the presence; a perpetual thank-offering.

31. Of what was the six-branched candlestick composed?

"Candlestick:" improperly so called, since lamps, not candles, were used.

38. Were the utensils belonging to it of the same material?

What was burnt in the lamps? (Chap. xxvii. 20.)

EXOD. XXVI.

The tabernacle was of an oblong shape, constructed of upright boards, standing in silver sockets, and kept in place by bars passed through rings on the boards. It was fifty-four feet long, eighteen wide, and eighteen high. Four curtains covered the whole, serving as a roof. The entrance, which always faced the east, was closed by a rich curtain.

1. How was the first or innermost curtain made and ornamented?

6. How were its ten breadths fastened together?

"Taches," — clasps.

7. What curtain was outside the first?

11. Of what material were its clasps made?

14. What were the two outside curtains?

"Badgers," — seals.

15. Of what was the frame of the tabernacle built?

19. What pedestals supported the boards?

26-29. How were the boards held together?

With what was the whole overlaid?

31-33. How was the tent divided into two parts?

34. What stood in the part called the Most Holy?

35. What stood in the other division? (Chap. xxx. 1-7.)

36. What curtain closed the eastern end?

EXOD. XXVII.

18. How extensive was the court, or open enclosure, in which the tabernacle stood?

9, 10. Of what were its pillars and curtains made?

16. Was the entrance-curtain more costly?

1, 2. What altar stood in this court?

2. "Horns" to which to secure the victim.

3, 4. Of what material were its utensils?

On this large altar, all the sacrifices were offered, outside of the tabernacle. The smaller altar within was used only for incense.

LESSON XXIII.

The Dress of the Priests; and other Ordinances.

1487 B.C.

EXOD. XXVIII.

1. Who were to be set apart as priests?

2. Was Aaron's dress to be of especial richness?

31, 32. What was the inner robe, or tunic, reaching to the feet?

33, 34. How was it ornamented?

35. For what purpose were the bells?

To fix the attention of the people on the office he was performing. "That he die not,"—that he fulfil all his duties, and live.

6. Of what was the ephod, or short upper cloak, made?

8. What was its girdle?

9-12. What clasps ornamented the shoulders?

15-21. What was the jewelled breastplate?

What was engraved on the stones?

30. What names signifying "brilliancy" and "perfection" were given to these jewels?

24, 25. How was the breastplate fastened on?

25. "Ouches,"—sockets.

36-38. How was the mitre, or head-dress, ornamented?

40. How were Aaron's sons, the inferior priests, dressed?

The fashion of their garments is not described: it was to be "glorious and beautiful." Nor can the dress of the high priest be exactly understood. Josephus describes it minutely as it was in his time; but the fashion of it may have changed. 17-20. These names of the stones are uncertain. 30. These jewels were called Urim and Thummim, — Light and Truth; and are sometimes spoken of as synonymous with the whole of the priestly array, as in Deut. xxxiii. 8; Neh. vii. 65. Many mystical tales were told by the Rabbis of the power of these jewels. 38. "The iniquity," &c.; i.e., the responsibility.

EXOD. XXIX.

The consecration of the priests, for which directions are given in this chapter, can be better studied at the time of its fulfilment. (Lev. viii.)

38-42. What was to be the perpetual daily sacrifice?

Where was it to be offered?

43. What promise did God make respecting the tabernacle?

Exod. XXX.

1-3. What was the altar of incense?

6. Where was it to stand?

7-10. For what was it to be used?

13-15. What tax was laid for the support of religious worship?

13. "Half a shekel," — about twenty-five cents. 15. "Atonement:" in the time of our translators, this word meant "reconciliation," — at-one-ment. When used in the Mosaic law, it signifies "bringing into favor with God."

23, 24. Of what substances was a holy ointment to be compounded?

26-31. For what purpose was it to be employed?

34-36. How was the incense prepared?

Could either substance be used by others than the priests?

Exod. XXXI.

2-6. Who were to be the master-workmen in building the tabernacle?

13-17. What newly enforced precept closes these laws?

No penalty for breaking the sabbath had been before appointed. The sabbath was the principal festival of the Israelites: it was kept as a day of rest and sociality. No particular employment of the time was enjoined; and, except that the daily sacrifice was doubled at the tabernacle, there was no religious observance of the day. Total abstinence from work was its distinguishing feature. The weekly worship of the synagogue was not established until after the Captivity.

18. What tables were given to Moses?

What was on them? (Chap. xxxiv. 28.)

Why was this portion of the law thus distinguished?

LESSON XXIV.

The Golden Calf; the Erection of the Tabernacle.

1487-1486 B.C.

EXOD. XXXII.

1. What excited the impatience of the people?
What request did they make of Aaron?

"Gods" should be translated "God:" it was a symbol of Jehovah's presence which they asked. Accustomed to representations of the Egyptian divinities, they cannot feel assured that Jehovah is with them, without a visible symbol. Aaron has not the courage to refuse, but gives orders which demand delay and sacrifice on their part. The calf (so called in contempt) was no doubt the symbolical figure before called a cherub, whose body was that of an ox.

- 2-4. How did Aaron comply?

Which of the commandments did the people break?

- 5, 6. What feast did Aaron proclaim?

"A feast to Jehovah;" showing clearly it was no other god they worshipped.

- 7, 8. How was Moses informed of their sin?

9, 10. By what proposal did God try his faith and generosity?

- 11-13. What intercession did he make?

17-18. What passed between him and Joshua as they came down?

19. How far did Moses' anger carry him?

20. What did he do with the image?

It was probably carved of wood, and plated with gold. Moses, in order to show the powerlessness of the idol, burnt the frame, and threw the ashes, with the fragments of gold, into the stream of which the Israelites drank.

22-24. What awkward excuse did Aaron make?

26-28. How was the rebellion quelled?

Was Aaron punished? (Deut. ix. 20.)

30-33. How did Moses intercede against further punishment?

This was the first public rebellion against Moses' authority, and tended, not only to overthrow the whole government, but to leave the people exposed (ver. 25) to easy destruction by their enemies. A severe punishment was absolutely necessary. 34. "Go thou; lead the people to whom I have said concerning thee, I will send my angel before thee." 35. "Thus" (not "and") "the Lord punished the people."

EXOD. XXXIII.

1-3. What withdrawal of the Divine Presence was threatened?

3. "Lest I consume," &c.,—"there is danger that they provoke me to destroy them."

4-6. How did the nation express their penitence?

7. What temporary sanctuary was erected?

9, 10. What took place when Moses entered it?

Probably this was Moses' tent, to which the people had been in the habit of resorting for directions. He now set it apart, as a place for worship, until the tabernacle, for which he had received directions, could be built. Thither all resorted who would signify their loyalty to God; and there the visible presence of the Lord descended, at once accepting the people's penitence, and giving Moses a mark of distinguished favor.

11. Who remained with it as guard?

12-17. Upon Moses' intercession, what promise did the Lord renew?

18. What request was Moses emboldened to make?

19, 20. What reply did he receive?

This passage has been sadly perverted by mistranslation. The verbs in ver. 19-23 are in the past, not the future, tense. Moses, who naturally conceived of God as some divine Form, requests, at first indirectly (ver. 12, 13), then more plainly (18),

a vision of God himself. The answer is, "I have revealed my goodness to thee, &c. No man can see my face, and live; but I have kept thee by me as in a cleft of the rock, and protected thee with my hand. I have removed the veil sufficiently for thee to behold what follows after; i.e., the results of my power: but my face cannot be seen."

EXOD. XXXIV.

1-4. For what purpose did Moses re-ascend the mount?

5-7. What proclamation of mercy did the Lord renew?

11-17. What warnings against future idolatry follow?

28. How long was Moses on the mount?

"Forty:" one of the sacred numbers. This number of days of abstinence was afterwards endured by Elijah (1 Kings xix. 8) and by our Saviour (Matt. iv. 2).

Were the second tables, like the first, written by divine power? (Deut. x. 4.)

29, 30. What was seen when Moses came down?

33-35. What was he obliged to do?

What allusion does St. Paul make to this veil? (2 Cor. iii. 13-15.)

EXOD. XXXV.

21-29. How were the materials for the sanctuary provided?

22. "Jewels:" doubtless it was in this portable form that much of their wages had been paid.

30-35. Who were chosen to be the master-builders?

EXOD. XXXVI.

1, 2. Who worked at its construction?

5-7. Was more than enough provided?

What do the rest of this and the three following chapters contain?

Exod. XXXIX.

32, 33. Who had the supervision of the work?

42, 43. Did Moses find it satisfactory?

The minute repetition of all these details is a proof that they were written at the time. No subsequent writer would have thought of first giving the directions, and then setting down every item as it was done.

Exod. XL.

2. What day was fixed for the consecration of the tabernacle?

How long after the exodus from Egypt? (Ver. 17.)

9. What was the ceremony of anointing?

17-33. Was every thing done according to order?

34, 35. How was the divine acceptance shown?

What similar manifestation marked the dedication of Solomon's Temple? (2 Chron. vii. 1, 2.)

36-38. What is said of this sacred cloud subsequently?

LEVITICUS.

INTRODUCTORY NOTE.

THE third book of Moses is called Leviticus, because it relates to the Levitical law. It contains a continuation of the laws given to Moses, probably during his stay of forty days upon the mount, which he promulgated in due season, together with new directions received by him in the tabernacle. But the expression, "the Lord said unto Moses," need not imply a revelation made at the time, but simply that he acted by the inspiration which fitted him for a lawgiver.

The only historical portion of this book is the account of the consecration of Aaron and his sons. The object of a great part of the laws here given is the establishment of an imposing ritual worship, with solemn ceremonies and frequent festivals, such as might fix the uneducated minds of the people, and retain their allegiance.

The legal worship of the Israelites was Sacrifice, — the presenting to God of articles of food and drink, which were either wholly or partially destroyed by fire. This primitive method of worship was in use among all early nations (see note on Gen. iv. 3). It was not now introduced among the Hebrews, but regulated, adapted to various purposes of worship, gratitude, and penitence, and made to differ as much as possible from the sacrifices of other nations.

LESSON XXV.

The Law of Sacrifices.

LEV. I.

The Hebrew sacrifices were divided into Burnt-offerings, which belonged to worship and the general confession of sin; Sin and Trespass offerings, made for especial offences; and Peace or Thank offerings, which signified thanksgiving and supplication.

2, 3. What animals were prescribed for Burnt-offerings?

Was the most perfect of its kind necessary?

Where was the sacrifice to be offered?

4. How was it to be designated as belonging to the worshipper?

5-9. With what ceremonies was it burned?

What was the perquisite of the officiating priest?
(Chap. vii. 8.)

14. What birds constituted a legal offering?

LEV. II.

1. What beside animals formed a lawful burnt-offering?

“Meat” or “gift offerings” should be included under the division of burnt-offerings. The costliness of animals often placed them beyond the reach of the poor, who yet ought not to be debarred from ritual worship. These “gift-offerings” comprehended all preparations of grain, &c.

2. How much of this species of offering was burnt?

3. What became of the principal part?

11. What substances were forbidden?

13. What was essential to all sacrifices?

Salt, an emblem of preservation and faithfulness, was to remind them perpetually of the covenant of their God.

14, 15. Of what beside preparations of flour might meat-offerings consist?

LEV. III.

1 and 6. What animals might be presented as Peace-offerings?

What was offered with the victim? (Chap. vii. 12, 13.)

3-5. What part was burnt?

What part belonged to the priest? (Chap. vii. 31, 32.)

Within what time was the remainder to be eaten? (Chap. vii. 15.)

One object of these feast-offerings seems to have been the promotion of hospitality and social festivity. The principal parts of the animal offered, and of its accompaniments, were returned to the worshipper, who was forbidden to leave of them until the morrow. His friends and neighbors were necessarily called in to feast with him.

17. What food was now and always utterly forbidden?

Fat is a most unhealthy food in hot countries, and the cause of many diseases. The savage custom of using blood as food, was, from the first, most stringently prohibited (see Gen. ix. 4; Lev. vii. 27). The law has in this respect been carefully observed, even to the present day, by the Jews, who in all large cities have butchers peculiar to themselves, who slay the animals in such a manner that no blood shall remain in the meat.

LEV. IV.

3. If a priest sinned through ignorance, what offering should he bring?

13, 14. What was offered if all the congregation had thus sinned?

15. Who represented the whole people?

7 and 18. On these solemn occasions, what was done with part of the blood?

12 and 21. After burning part on the altar, what became of the sacrifice?

What reference is made in Heb. xiii. 11-13 to this law?

22-31. Were these ceremonies used for common sin-offerings?

What was the sin-offering for a ruler, and what for a private citizen?

What, in these cases, became of the principal part of the animal? (Lev. vii. 7.)

Where was it to be eaten? (Chap. vi. 26.)

The law of sin and trespass offerings was provided in case of slight or ceremonial sins. For great offences, penalties are elsewhere provided. The distinction between sins and trespasses is not clear; but the forfeit for the former is usually heavier than for the latter. In common cases, the chief part of the victim became the priest's; thus engaging his interest to seek out violations of the ritual law that might otherwise pass unnoticed. For his own offence, or that of the whole people, the victim was entirely consumed by fire. In all cases, the entrails, which were used by other nations for divination, were destroyed.

LEV. V.

1-4. What offences are enumerated as demanding a trespass-offering?

Ans Refusal to bear witness, ritual uncleanness, and rash swearing.

6. What was exacted in these cases?

7 and 11. What was allowed to the poor?

15, 16. If one had committed sacrilege, or defrauded the service of the tabernacle, what was the penalty?

LEV. VI.

1-6. If one had injured his neighbor by deceit, what was exacted?

11. What was done with the ashes of the daily sacrifices?

12, 13. Did the fire on the altar ever go out?

LEV. VII.

21. What incapacitated any one from eating the feast-offerings?

30-34. How was the priest's portion consecrated?

Ans. By waving or lifting up before the Lord. The portion was hence called "wave" or "heave offering."

 LESSON XXVI.

The Consecration of the Priests; Laws of Health.

LEV. VIII.

2. Who performed the ceremony of consecrating Aaron and his sons?

4. Were all the congregation present?

6-9. What was done first?

10-12. What was the ceremony of anointing?

14, 18, 22. What three sacrifices did Moses offer?

23-30. How were Aaron and his sons consecrated?

33. How many days were devoted to the consecration?

LEV. IX.

1. On what day did Aaron commence his offices?
 5. Was this done before all the people?
 - 8, 12, 15, 18. In what order did he offer the various sacrifices?
 22. With what ceremony did he conclude?
 - 23, 24. How was the divine acceptance manifested?
- What effect was produced on the people?

LEV. X.

1. What offence did two of Aaron's sons commit?
- "Strange fire." Probably they violated the command given in Exod. xxx. 9.
2. How were they punished?
 3. Did Aaron perceive the righteousness of this affliction?
 - 4-7. Were their own family allowed to bury them, or to lament?
 - 9, 10. What statute was immediately promulgated?
- What inference may be drawn from this?
- Ans.* That Nadab and Abihu were intoxicated when they committed some gross violation of the newly established ritual.
- 16, 17. What further irregularity was discovered?
 - 19, 20. How did Aaron excuse himself?

Aaron explains that he had fulfilled all his other duties, but had no heart for feasting. The reasonable excuse is accepted.

LEV. XI.

1. Who was now associated with Moses in receiving the laws?

4. What is meant by certain animals being unclean?

Ans. It simply means that they must not be eaten. (Ver. 47.)

2-8. What marks were to distinguish clean from unclean animals?

9. What class of fishes were admissible?

10. What classes are thus excluded?

Ans. Shell-fish and eels.

13-19. Is any general rule given with respect to birds?

20. What animals are here referred to?

Ans. Bats are meant.

21-23. Were any insects allowed as food?

24. Were the carcasses of unclean animals to be touched at all?

29, 30. Were reptiles unclean?

31-35. What stringent rules of cleanliness were given?

39. In what case was clean meat forbidden?

42. How are the serpent, lizard, and centipede tribes designated?

44, 45. What reasons for such scrupulous purity are given?

In these laws, two purposes were kept in view,—to inculcate maxims of health and cleanliness, and to form habits distinguishing them in their daily food from other nations. The animals called unclean were not avoided while living,—the horse and camel are among them. To be rendered ritually unclean was considered no disgrace. The duties of daily life, of course, incurred the taint often; but, as the unclean might not be touched by any one, the inconvenience caused by it

promoted care and neatness. 7. The flesh of swine, beside being a favorite food of other nations, is very unhealthy in hot climates. 10. Shell-fish are, at some seasons, even poisonous. 22. The Hebrew words in this verse signify various kinds of locusts.

LEV. XII.

3. Was the law of circumcision re-enacted by Moses?

To whom was it first given? (Gen. xvii. 10.)

6-8. What sacrifices were offered for every child born?

Were these laws kept when our Saviour was born? (Luke ii. 21-24.)

 LESSON XXVII.

Laws regarding Leprosy; the Day of Atonement.

LEV. XIII.

The disease called leprosy is one of the most malignant scourges of the East. Beginning with slight swellings on the surface of the body, it slowly advances until the whole is covered with sores and white scabs, and the limbs are rendered useless. It is very contagious, and difficult of cure; and every precaution against its spreading was necessary. The Mosaic laws constituted the priests the judges of its existence in suspected cases, and of its complete cure when such could be effected. They were laws, which, by their very minuteness, were most merciful at once to the sufferer and to the people. Refer to Willis's poem of "The Leper" for a graphic picture of the disease and its consequences.

2, 3. Who were to be the judges of the existence of leprosy?

5, 6. How long was a person, suspected of the disease, kept apart?

12, 13. Were confirmed lepers ever considered clean?

13. Probably some form of leprosy which was not contagious; in which case, the sufferer might remain in society. (2 Kings v. 1.)

45, 46. What was the fate of those pronounced unclean?

47. Was leprosy ever attributed to garments?

The name was probably only used as equivalent to "disease." Dead or infected wool is meant.

52. What was done with garments thus damaged?

LEV. XIV.

2-9. By what ceremonies was a recovered leper cleansed?

The meaning of some of these rites has been lost to us.

10. What sacrifices did he afterwards offer?

21, 22. What might a poor man offer?

Are these ceremonies referred to in the Gospels? (Matt. viii. 4; Luke v. 14.)

44, 45. What was done with a house pronounced unclean?

48-53. Could a house that once had the plague ever be cleansed?

The disease called "leprosy" in this connection, is understood to be a nitrous concretion on the stones, common in some hot countries; rendering them damp and unwholesome, and gradually eating them away.

LEV. XVI.

2. Could even the high priest enter the Holy of Holies at all times?

29, 30. What time was fixed for a Day of Atonement, when he might enter there?

4. How was he dressed on that day?

Ans. Like a common priest.

6-9. What ceremonies preceded his entrance?

12-15. What did the high priest do when behind the veil?

16. What was the import of these rites? (See note to Exod. xxx. 15.)

17. Was any other priest in the tabernacle?

18, 19. What else was sprinkled with the blood? (Exod. xxx. 10.)

20-22. What was the ceremony of the scapegoat?

23, 24. Did the high priest afterwards assume his own robes?

29-31. How was the day spent by the people?

The day of atonement, or reconciliation, occurred in the month Tisri, — our September. Moses does not prescribe fasting on that day, though the later Jews kept it as a fast: it was a day of humiliation for the sins of the nation. The ceremony of letting go the scapegoat, emblematic of putting far away the people's sins, was perhaps an adaptation of some Egyptian custom.

LESSON XXVIII.

Various Laws.

LEV. XVII.

3, 4. Where were all animals brought to be slain for food?

Did this law continue in force after they were settled in Canaan? (Deut. xii. 20, 21.)

8, 9. Could sacrifices be offered elsewhere?

11. Why was blood so strictly forbidden

Life was always supposed to reside in the blood. "I have given you the blood for one purpose only, — to offer on the altar." (See note on Exod. xxx. 15.)

13. What permission was given with regard to wild game?

The law forbidding animals to be slain, except in one place, tended to keep the people together. Wild animals obviously could not come under this rule.

LEV. XIX.

This chapter contains a variety of laws; some — as ver. 3 and 4 — being simply repetitions; some — as 11, 30 — being repetitions, with enlargements; while others are wholly new. The moral code inculcated is of so high an order, as of itself to prove the divine mission of Moses.

9, 10. What directions are given for the advantage of the poor?

12. What was the law respecting oaths?

How does our Saviour extend this prohibition? (Matt. v. 33–37.)

13–17. Repeat these truly Christian laws.

18. How are they summed up in this verse?

How does our Saviour adopt these words for his own? (Matt. xxii. 39.)

What significance does he give to the term "neighbor"? (Luke x. 29–37.)

19. These were idolatrous practices among other nations. 23–25. It is a well-known rule of horticulture, that trees should not be suffered to bear while too young. 26–28. These also were practices common in the worship of idolatrous tribes.

31. Were mystic arts of any kind allowed?

32–34. What is said of the old man and the stranger?

35, 36. How is scrupulous honesty inculcated?

LEV. XX.

What does this chapter contain?

Ans. The penalties appointed for various crimes before forbidden.

2 and 9. For what crimes was death the punishment?

2. "Molech," — an Ammonite deity, to whom children were offered by fire as sacrifice.

What mode of execution is prescribed?

26. What explicit reason is given for many of the foregoing laws?

27. Was sorcery punishable with death?

LEV. XXI.

This and the following chapter contain strict regulations with regard to the priests. On account of their holy office, many practices, innocent to others, were forbidden to them. It was desirable, in every way, to render the priesthood a separate class.

1. Was mourning for the dead allowed to the priests?

2, 3. What were the only exceptions?

10, 11. Might the high priest mourn even for them?

21. What incapacitated a priest for his office?

22. Was he thereby deprived of his means of support?

LEV. XXII.

5, 6. Did ritual uncleanness prevent the priests' eating the holy food?

10. Could any stranger partake of it?

11. What was the sole exception?

14. What was to be done if it were eaten by mistake?

20-22. Was any imperfect offering accepted?

LESSON XXIX.

The Yearly Feasts ; the Punishment of Blasphemy.

LEV. XXIII.

3. Was the sabbath considered as a festival?
(See note to Exod. xxxv. 2.)

5, 6. When was the Feast of the Passover kept?

7, 8. Which days were peculiarly holy?

10, 11. What ceremony was to be observed after the settlement in Canaan?

14. Could the new corn be used for food before this date?

The Feast of the Passover was the most solemn of all the Jewish festivals. It was considered as the commencement of the religious year (see note to Exod. xii.). 5, 6. The lamb eaten on the fourteenth eve was properly the Passover; the whole feast being called the Feast of unleavened bread, though the distinction was not strictly maintained. All leaven was excluded from their houses with the greatest care; and no fermented liquors were used. Some of the early ceremonies—such as eating the lamb standing, with sandalled feet—soon passed out of use. The lamb was slain by the priests beside the altar, on which its blood was sprinkled. It was eaten without breaking the bones; and none was left until the morning. The first and seventh days, whenever occurring, were kept as sabbaths. 10. The barley-harvest fell at the time of the Passover. The season is commemorated as Easter by Christians.

15, 16. How was the time for the Feast of Pentecost determined?

17. What was the offering of the first-fruits?

18, 19. What was offered at the same time?

21. How was the day to be kept?

The festival called Pentecost, or Fiftieth, in the New Testament; the Feast of Harvest in Exod. xxiii. 16; and the Feast

of Weeks, Dent. xvi. 10, — was held in gratitude for the wheat-harvest, and also to commemorate the giving of the law from Sinai. Many sacrifices were offered; but the festival lasted but one day. It is still celebrated in the Christian church as the day of the miraculous gift of the Holy Spirit. (Acts ii.)

24, 25. When was the Feast of Trumpets?

This was the beginning of the civil year, occurring in our September. It was kept as a day of festivity and good wishes, resembling our New-Year's Day.

27. What other holy day occurred in the same month? (See note to Lev. xvi.)

34. What was the third great feast of the year?

36. How long did it continue?

By what other name was it known? (Exod. xxiii. 16.)

39. How were the first and last days distinguished?

40. Why was the name of Feast of Tabernacles, or Tents, appropriate?

42, 43. What was the purpose of this custom?

This feast was the most joyful occasion in the year. The later Jews added many ceremonies to those prescribed by Moses, particularly a solemn procession on the last day, which they considered the great day (John vii. 37); when water was drawn from the Pool of Siloam, and poured out before the altar, with joyful songs.

LEV. XXIV.

2-4. Who was to have the care of the golden candlestick?

What was burned in its lamps?

2. "Olive-oil beaten," — the oil that flowed from the olives when but slightly broken; much purer than what was afterward pressed out.

Did it burn by night only? (Exod. xxx. 7, 8.)

5-7. How was the shew-bread arranged?

8, 9. What became of it when a week old?

In what instance was this bread eaten by those who were not priests? (1 Sam. xxi. 6.)

Was David excusable in this proceeding? (Matt. xii. 3, 4.)

10, 11. What crime was at this time committed in the camp?

13-16. What penalty was appointed for such offences?

What innocent man was afterwards put to death under this law? (Acts vii. 58.)

Was our Saviour ever attacked for the same cause? (John v. 18; viii. 58, 59; x. 31-33.)

Was he accused under this law before Pilate? (John xix. 7.)

22. What general application was made of the laws now repeated?

LESSON XXX.

The Year of Jubilee; Promises and Threatenings.

LEV. XXV.

3, 4. What was the Sabbatical year? (See note to Exod. xxiii. 11.)

21, 22. How was food obtained during this year of rest?

10. How often did the year of Jubilee occur?

13. What was its chief feature?

23. Could land ever be sold?

Ans. It could only be leased until the year of Jubilee. (Ver. 15, 16.)

29, 30. Might not houses in the cities be sold?

33. Why were the Levites' houses excepted?

40, 41. When were all Hebrew slaves set free?

44-46. Did this law extend to foreign slaves?

47-49. Could a Hebrew become a perpetual slave to a foreigner?

54. If not previously redeemed, when was he set free?

55. What reason for these laws is given?

36, 37. Was usury, or interest on money, forbidden?

The sabbatical year was doubtless intended as a rest to the soil, which, before rotation of crops was practised, was occasionally needful. It was afterwards appointed as the year of release for slaves and debtors (Deut. xv.). The Year of Jubilee was intended to prevent the alienation of land from the original tribes. If a man had parted with his land, he or his family might redeem it as soon as able: if not, it must return to him at the jubilee. For obvious reasons, this homestead law did not apply to city dwellings, except in the case of the Levites, whose sole inheritance was the Levitical cities.

36. Usury was forbidden, to check the accumulation of property, and to prevent the nation from becoming commercial.

LEV. XXVI.

This chapter ought, doubtless, to have been placed at the close of the book.

3-10. What temporal blessings were promised to obedience?

10. "Ye shall throw away old corn because of the abundance of new."

11, 12. What promise of especial protection?

14-20. What threats are uttered against disobedience?

21-28. How is obduracy yet further threatened?

31-34. What was to be the extreme penalty?

Were these punishments ever incurred? (2 Chron. xxxvi. 20, 21.)

40-42. What was promised to humble penitence?

44, 45. Would the chosen nation ever be forgotten of God?

LEV. XXVII.

Especial, or "singular," vows and consecrations, much in vogue among ancient nations, are not recommended by the Mosaic law, but only permitted. 2. "When a man shall consecrate a person or thing to the Lord, the living thing shall be redeemed for the Lord, according to the estimation here given thee."

3-7. With what might human beings thus devoted be redeemed?

9, 10. Could a clean beast be redeemed with money?

11, 12. What was done with an unclean animal thus vowed?

26. What animals could not be thus devoted, being already consecrated?

14, 15. Did the law of redemption by money apply to houses?

16. How was the redemption-money of a field to be estimated?

Ans. By the value of its products.

30, 31. What part of all income was devoted to God?

Where is this law referred to in the Gospels? (Luke xi. 42; xviii. 12.)

28. The form of consecration here called "devoting" was of such solemnity, that, to prevent its frequent use, no redemption was allowed for it. 29. A great criminal should be considered as thus devoted: no ransom could be taken for his life (Num. xxxv. 31). The 10th and 33d verses mean, that, if a man should be detected in deceitful substitution of one victim for another, he should lose both.

NUMBERS.

INTRODUCTORY NOTE.

THE fourth book of Moses is called Numbers, from the numeration of the host of Israel, with which it commences. It contains a circumstantial account of the marshalling of the nation in their order of march, of their crossing the desert to the promised land, and of their rejection on account of their unbelief and cowardice. Their sojourn of forty years in the wilderness succeeds, of which but few records remain; and the historical part of the book closes with their second approach to Canaan, and their encounters with the hostile tribes in its neighborhood.

Beside these narratives, the Book of Numbers contains some laws and ordinances in addition to those recorded in the previous books, especially those which would become necessary in the more settled life which was at hand. The reasons for the silence of the historian respecting so large a portion of the desert life are unknown to us. Probably the nation led an uneventful and nomadic existence, like the Bedouin tribes at the present day; while the race of slaves who had left Egypt all died, and a free, desert-born generation succeeded, better fitted for enterprise and conquest.

LESSON XXXI.

The Arrangement of the Hebrew Camp.

1486 B.C.

NUM. I.

- 1, 2. When was a census of the Israelites taken?
 3. Who alone were counted?
 3, 4. Who took this census?
 18. Were the people numbered by tribes and families?
 27. Which tribe had the greatest number of warriors?
 35. Which had the least?
 Counting the posterity of Joseph as one, which two tribes were the largest?
 46. What was the whole number?
 Had this census been informally taken before?
 (Exod. xxxviii. 26.)
 47. Which tribe was not numbered among the warriors?
 50-53. What was to be their separate duty?

NUM. II.

2. In arranging the order of encampment and march, was each tribe kept by itself?
 What was to be the central point of the whole?
 3. Which tribe took the centre of the van?
 5-7. Which two tribes were placed on Judah's right and left?
 9. Were the three counted as one camp?
 10. Who took the chief place on the south side?

12, 14. Who were associated with them?

18, 20, 22. Which three tribes formed the rear-guard?

25, 27, 29. Which three marched on the north side?

17. Whose camp filled the centre of the hollow square thus formed?

The tribes seem to have been arranged with much care. Judah, as the strongest tribe, led the van; Ephraim, the next strongest, brings up the rear. The posterity of Rachel were placed together, and family ties were evidently consulted in the arrangement of the other tribes.

NUM. III.

4. What sons were left to Aaron after the death of Nadab and Abihu?

6, 7. What entire tribe was consecrated to religious services?

10. Were any but Aaron's family to become priests?

12. In whose stead were the Levites taken?

15. Were they numbered in the same manner as the other tribes?

17. Of what three families did they consist?

28. Which was the most numerous?

25, 26. What was the especial charge of the Gershomites?

30, 31. What was that of the Kohathites?

36, 37. Of the sons of Merari?

Which held the most honorable office?

To which family did Aaron belong? (Exod. vi. 18-20.)

32. Who was the chief leader of the tribe?

38. Whose tents were pitched in front of the tabernacle?

45, 46. Were the Levites numerous enough to redeem all the first-born?

47. How were the remainder redeemed?

NUM. IV.

3. To what age were the services of the Levites restricted?

5-14. Who were to prepare the holy things for transportation?

How was each article hidden from public view?

15 and 20. Were the Kohathites allowed to assist in the preparation?

16. What was Eleazer's particular charge?

The institution of a sacerdotal tribe served both to give greater authority and importance to the religious services, and to form by degrees a body of learned and intelligent men, independent as to the means of living, who taught the people, expounded the law, and served all the purposes of an educated class. The reasons for the selection of the tribe of Levi probably were that Moses and Aaron belonged to it, and that it was one of the smallest in number. It is remarkable that no especial honor was conferred on the sons of Moses. They became common Levites.

LESSON XXXII.

Preparations for the March.

1486 B.C.

NUM. V.

2. Was any unclean person allowed in the camp?

6, 7. How was trespass against any one to be compensated?

8. What was to be done if the injured man had died without kin?

14. In what single instance was the ancient custom of trial by ordeal permitted?

NUM. VI.

2. What other ancient custom is allowed and regulated?

3-5. What were its two distinguishing features?

6-8. What strict rules with regard to ritual uncleanness were enforced?

9-12. If such uncleanness were incurred, was the past time lost?

14, 15. What costly sacrifices closed the Nazarite's vow?

18. What was the final ceremony?

What three celebrated men were Nazarites from birth? (Judges xiii. 5; 1 Sam. i. 11; Luke i. 15.)

When did St. Paul countenance this custom? (Acts xxi. 23, 24.)

The Nazarite vow was an ancient custom, which did not require to be forbidden; but, as Moses evidently set no value on it, his law renders it costly and troublesome, to prevent its frequent use. The same principle was involved in this vow, which afterwards led men to become hermits and monks.

23-26. What form of blessing was prescribed for Aaron's use?

NUM. VII.

2. Who brought offerings when the tabernacle was erected?

3. In what did these partly consist?

6-8. What was done with these wagons?

9. Why did not the Kohathites need them?

13-17. What was the offering of the prince, or chief man, of Judah?

Were all the other offerings similar?

78. How many days did these ceremonies continue?

88. How large a provision was made for feasting by all the tribes?

89. The tabernacle being now in order, whence did the voice of God speak to Moses?

NUM. VIII.

The first four verses contain a notice of the first time when the lamps in the tabernacle were lighted.

7, 8. What was the ceremony of consecrating the Levites?

10. How was this tribe presented by the nation?

11. Who offered them to the Lord?

19. Who were considered as their chiefs?

21. How is the law concerning their age altered?
(Compare chap. iv. 3.)

NUM. IX.

This account is retrospective. (Compare Num. i. 1.)

1-5. When was the first passover in the wilderness kept?

6, 7. What interesting question arose?

10, 11. How was it decided?

Persons in any way prevented from observing it at the time were to keep the feast a month later. (John xviii. 28.)

13, 14. Was the keeping of this feast optional?

15, 17. What was the signal to the tribes to journey or encamp?

22. Did their encampments ever continue many days?

NUM. X.

2. For what purpose were two trumpets made?

4-7. What regular system of signals was established?

8. Who used these trumpets?

9, 10. On what other occasions were they employed?

10. "Beginnings of months." The day of each new moon was celebrated by the Israelites with some festivities (Isa. i. 13, 14). These trumpets called the people together on all occasions of war or solemnity.

11-13. When was the first march of the host?

14-27. Did all take their places as before directed? (Chap. ii.)

One slight alteration was made for greater convenience. Instead of the Levites keeping together as directed (chap. ii. 17), we find that they divided their body (ver. 17 and 21), so that the tabernacle was set up before the ark arrived. These slight alterations, as experience dictated, show what has been before referred to, — the journal form in which the history was written. 25. Another change was made for reasons unknown to us; Dan, instead of Ephraim, was placed in the rear.

29-32. Whom did Moses endeavor to keep with them?

What inducements did he offer?

Did Hobab consent to remain?

Is there reason to think he afterwards decided to stay?

Ans. We hear of his descendants being among the Israelites. (Judges i. 16.)

33. "Went before them;" i.e., "in their company."

35, 36. What invocation did Moses pronounce at their starting and encamping?

Very probably, these were the first lines of psalms sung on such occasions.

LESSON XXXIII.

The Journey to Canaan.

1486 B.C.

NUM. XI.

The first three verses of this chapter contain what we should call the argument of the following narrative. "Fire" is probably a figurative expression for the anger of the Lord (ver. 33). This synopsis of the story is introduced probably to account for the name "Taberah" (burning), given to the place.

4. What portion of the people were the first to complain?

Ans. The poorer class, who had no flocks or herds to depend on for food.

5, 6. What was the substance of their complaint?

8. How was the manna usually prepared?

10. How was Moses affected by this new trouble?

11-15. How did he express his discouragement?

16, 17. What relief was appointed him in his great labors?

18-20. What promise was made to the people?

21, 22. Did this seem incredible to Moses?

23. How was his doubt rebuked?

24, 25. In what manner were the elders prepared to assist him?

25. "Prophesied," — taught religiously.

26, 27. What is related of two of the elders who remained behind?

28. Who objected, on this ground, to their teaching like the rest?

29. What generous reply did Moses make?

31, 32. How was the promise of meat fulfilled?
How high from the ground did the quails fly?

33. What was the consequence of the people's rebellion and gluttony?

NUM. XII.

1. What new rebellion arose against Moses?

2. What did his brother and sister claim?

3. What is said of Moses?

"Meek," — rather, "afflicted, miserable." Now that Moses was raised to so high a position, his family became jealous of him. The ostensible ground of complaint was his foreign marriage. "Ethiopian" should be "Cushite," — the name of Cush was applied both to parts of Arabia and of Africa. His wife came from Midian (Exod. ii. 16).

4, 5. How was this jealousy noticed by God?

6-8. How was the distinction between Moses and all other prophets set forth?

10. What punishment was inflicted on Miriam?

Aaron was probably spared on account of his holy office.

11. What effect did this have upon Aaron?

13. Upon whose intercession was she healed?

14, 15. After how long an exclusion from the camp?

16. Where had the people now arrived?

A few days had sufficed to bring them to Paran, on the southern border of Canaan.

NUM. XIII.

2. What spies were now sent out?

From whom were they selected?

17-20. What was their commission?

What season of the year was this?

22. In what direction did they go?

- 23, 24. What trophies did they bring back?
 25. How long were they absent?
 27-29. What was their report?
 32, 33. Did they encourage the people to go forward?
 32. "That eateth," &c.,—a land desolated by wars.
 33. "Giants,"—an exaggeration produced by fear.

NUM. XIV.

- 1-3. What was the effect of the spies' report?
 4. What desperate proposition was made?
 6. Who brought a different report from the rest?
 7-9. What was their advice?
 10. How was this received by the excited people?
 11, 12. What did the Lord threaten against the nation?
 13-19. What intercession did Moses offer?
 21. What glorious promise does this verse contain?
 22, 23. What punishment was substituted for the rejection of the whole nation?
 25. What was the command to return to the desert?
 "The Amalekites," &c.: an accidental interpolation by some transcriber.
 29. Who were destined to die there?
 30. Who alone are excepted?
 33, 34. How long should their wanderings be?
 34. "Breach of promise:" "Ye shall know if I will break my promise."
 36-38. What was the fate of the spies?
 39. How did the people receive these sad tidings?
 40-44. What presumptuous attempt did they make?
 45. What success did it meet?

LESSON XXXIV.

The Forty Years in the Wilderness.

1486-1447 B.C.

The passage from Num. xv. to xix. inclusive, contains all that is recorded of the Israelites' long sojourn in the Arabian desert. The date of these several incidents and ordinances is not fixed by the narrative; but probably they occurred quite early in the time. The rebellion of Korah would more naturally take place soon after the establishment of the ritual, than when it had become fixed by custom. With regard to the scanty nature of this history, see Introductory Note.

NUM. XV.

1-31. In what laws were some alterations now made?

Additional burnt-offerings were prescribed; some new perquisites were given to the priests; and more severe penalties were enacted against the infringement of some of the rites.

32, 33. What incident occurred one sabbath?

34. Had such cases been provided against?

Ans. They had (Exod. xxxv. 2); but the manner of execution had not been appointed.

35. What was the mode of execution ordered?

Such penalties may seem to us severe; but the government of the Hebrews was to be a theocracy, or government of God as King. Sabbath-breaking, blasphemy, &c., were regarded in the light of high treason; which, in all nations, was punished with death.

38. What national badge was ordered to be worn?

39. What was the use of such a badge?

NUM. XVI.

1. Who headed a new rebellion?

2. Was it a formidable one?

3. What was their complaint?

This rebellion was not against the divine authority directly, but against Moses and Aaron. The Kohathites were Aaron's kindred, and were jealous of his supremacy over them; while the Reubenites, as descended from Jacob's eldest son, probably demanded the leadership of the nation, and resented Judah's being preferred before them.

5. To whom did Moses refer the decision?

6, 7. What did he bid the Kohathites do?

Ans. He bade them prepare to fulfil the priests' office, in case they should be chosen instead of Aaron's family.

9-11. How did he remonstrate against their conduct?

12-14. How did the Reubenites reply to his summons?

14. "Wilt thou blind," &c.,—"Wilt thou attempt to hide the fact, that thy promises are not fulfilled?"

18, 19. Where did the congregation assemble for the trial?

24-26. What directions were given to the people?

28-30. What did Moses say would be a test of his authority?

31-35. What was the fate of the conspirators?

If the divinely ordained government of the nation was to be maintained at all, some extreme measure was necessary in such a rebellion as this. 32. "All the men," &c: we need not suppose that their innocent families perished; for Korah's children are afterwards especially mentioned; and the families of the others might well have escaped at Moses' warning.

37, 38. What was done with the censers of the victims?

39, 40. For what use were these plates to serve?

41. Was the rebellion entirely quelled?

46. What new infliction showed the divine displeasure?

47, 48. How was the plague stayed?

In which of the Psalms are Israel's repeated rebellions referred to? (Ps. lxxviii., xcvi., cvi.)

NUM. XVII.

2-5. What new sign of Aaron's supremacy was to be given?

6. Who furnished the rods?

8. What occurred to that of Aaron?

10. How was the memory of this miracle preserved? (See Exod. xvi. 34.)

12, 13. Were the people convinced of the necessity of submission?

NUM. XVIII.

1-7. Was the priesthood again confirmed to Aaron's family?

9-19. What should serve for the maintenance of the priesthood?

20. Was any land appointed to them?

21. Whence did the Levites derive their support?

26. What portion of the tithes came to the priests?

1. "The iniquity," — the responsibility. 5. "That there be no wrath," — no such punishments as those just incurred. 8. "Heave-offerings," — the portion appertaining to the priests (see note to Lev. vii). 27. "This tenth of the tithes shall be demanded from you, as the tenth of the produce of others' fields is from them."

NUM. XIX.

2-9. How was the "water of separation" to be prepared?

11. How long was a person, who had touched the dead, unclean?

17-19. How was an unclean person cleansed?

20. Could he be purified without this ceremony?

What former law, probably found too burdensome, did this replace? (Chap. v. 2.)

What reference is made to this rite in Heb. ix. 13?

LESSON XXXV.

The Second Approach to Canaan.

1447 B.C.

NUM. XX.

1. When the forty years had passed, whither did the people return?

What had marked their former stay at Kadesh? (Chap. xiii. 26.)

Whose death had occurred there?

The original may mean either that Miriam had died there during their former visit to Kadesh, or that she died now.

2-5. What cause of complaint arose?

8. How was Moses directed to procure water?

What similar event had occurred forty years before? (Exod. xvii. 6.)

10, 11. How did Moses fulfil his commission?

12. Moses and Aaron having shown some want of faith, what was decreed? (Ps. cvi. 32, 33.)

13. What name was given to the place?

Had the same name been used at Rephidim? (Exod. xvii. 7.)

Moses and Aaron were now very old, and not suitable leaders for the people in the wars now at hand. They had probably shown their infirmities by some petulance or disobe-

dience not clearly explained; and the occasion is taken to convince them that it was time they should lay down their office.

14-17. Being now on the borders of Edom, what message was sent to its king?

Why was Israel called "thy brother"? (Gen. xxv. 30.)

18-21. Was a passage granted?

22. In which direction did the nation consequently turn?

24. What announcement was here made to Aaron?

26. Who was to take his place as high priest?

27-29. What were the circumstances of his death?

How old was he? (Chap. xxxiii. 39.)

NUM. XXI.

1. What was the first encounter with the Canaanites?

"By the way of the spies," — "by the way of Atharim;" a proper name that should not have been translated. 3. This passage must have been inserted by a later hand. It refers to one of Joshua's conquests (Josh. xii. 14). Moses now leads the people to the south-east, along the border of Edom; intending to enter Canaan from the east, instead of from the south.

4, 5. Why were the people discouraged?

6. How was their discontent punished?

"Fiery serpents," — with an inflammatory bite.

7-9. How was the plague of serpents healed?

How is this incident referred to in John iii. 14?

What was done with this brazen serpent in later years? (2 Kings xviii. 4.)

13. On whose borders did they now arrive?

14, 15. What ancient poem is referred to?

14. "Wars of the Lord," — great wars; a common Hebrew idiom. This passage is obscure: it is probably from some Ammonite poem, celebrating a victory over the Moabites; quoted here to show how far their boundary extended.

16. Where was water found?

17. What is the first verse of an ode composed on the occasion?

21, 22. What message was sent to the king of the Amorites?

23, 24. What ensued on his refusal?

26–30. For what purpose is another old poem quoted?

27. "Proverbs" should be rendered "ballads, odes." This poem is quoted to show that Heshbon belonged to the Amomite king, and, on his conquest by the Israelites, became theirs.

33–35. What was their next victory?

35. "None left him alive," — none left with him; all expelled or slain.

NUM. XXII.

3, 4. How did the Moabites regard the Israelites' victories?

5, 6. What precaution was taken by Balak, their king?

In what country did the celebrated magician Balaam live? (Deut. xxiii. 4.)

7. What inducement did the messengers take with them?

13. Did Balaam consent to accompany them?

15–17. What new inducements were offered?

20. What direction did he pretend to receive in the night?

22–35. Relate the vision in which it was given to him.

Balaam was a poet, and one of those far-sighted impostors who pass for prophets. Convinced that Israel was stronger

than Moab, he was willing neither to lose his wages by disobeying the king, nor his reputation by foretelling the overthrow of the invaders. The visions he relates (which stand, of course, on his own authority alone) are ingeniously devised to meet the difficulty. He alludes, in verse 20, to such a vision, which is evidently then related at full length (comp. 20 and 35).

36. How far did Balak go to meet him?

38. How did he deprecate the king's anger at what he should say?

41. Whither did they repair to see the hostile army?

LESSON XXXVI.

Balaam the Seer; Various Incidents.

1447 B.C.

NUM. XXIII.

1-3. What rites did Balaam perform?

4, 5. Whence did he pretend to derive inspiration?

7-10. What was his first utterance?

7. "Parable," — poem.

The poetry ascribed to Balaam is, of course, not inspired prophecy; but it is beautiful, and was probably preserved by Moses on account of its encouraging and animating nature. To find their glory and success foreseen by the wise of the very nations they were to encounter, would give a new motive to exertion and hope. 10. "Let me die," — "I must utter the truth: if I die, let it be as an honest man."

13, 14. How did Balak endeavor to obtain a different oracle?

18-24. Was the next more favorable to him?

22. "Unicorn," — either the wild bison or the rhinoceros.

25. What was Balak's despairing exclamation?
27-30. Did he make yet another effort?

NUM. XXIV.

1. Did Balaam go through the forms of divination again?

9. With what strong expression did he close his next rhapsody?

10. How did Balak receive these sayings of his seer?

11. How did he attempt to revenge himself?

12, 13. Of what did Balaam remind him? (Chap. xxii. 18.)

16-24. With what obscure prophecies did he close?

This passage resembles the ancient Grecian oracles in its vagueness and obscure intimations. We cannot follow them. No time is fixed by the seer for their fulfilment. 17. "A star, a sceptre," — common Eastern symbols of dominion and glory. 23. "Who shall be living when these events shall take place?"

What advice did Balaam give respecting the seduction of the Israelites? (Chap. xxxi. 16; Rev. ii. 14.)

What beautiful fragment of poetry ascribed to Balaam is preserved in Mic. vi. 6-8?

NUM. XXV.

1. Where was Israel now encamped?

This was their last encampment before entering Canaan.

1-3. Was Balaam's advice followed by the Moabites?

How far was it successful?

3. "Baal Peor:" "Baal" signifies "lord, master." It was a term applied to various idols, or used in general for the principal deity of the country.

9. How many died of a plague which followed?

11. By whose zeal was the plague stayed?

12, 13. What was in consequence promised to Phinehas?

How does the Psalmist speak of this event?
(Ps. cvi. 28-31.)

17, 18. How were the Midianites to be prevented from doing further injury?

Why were not the Moabites also to be attacked?
(Deut. ii. 9.)

NUM. XXVI.

2. Was a new census necessary?

51. How many were numbered?

How did this differ from the census taken forty years before? (Chap. ii. 32.)

Is this diminution surprising?

It is not, considering the life of hardship the nation had led, and the great mortality on several occasions. But, on comparing the numbers of some of the tribes, it is evident that the record is not quite perfect.

62. How much had the Levites increased?
(Chap. iii. 39.)

64, 65. Who only are mentioned as surviving since the former census?

53. For what especial purpose was the present taken?

NUM. XXVII.

1-4. What petition was brought in by five sisters?

Had any law previously provided for daughters?

A man's property was divided among his sons, the eldest having a double portion. 3. "Korah:" this circumstance is mentioned to insure a favorable hearing.

7-11. What law was now promulgated?

12, 13. What announcement did Moses receive?

16, 17. What petition did he offer, more thoughtful of his charge than of himself?

18. Who was to take his place?

19-23. How was Joshua ordained?

The two following chapters contain regulations for offerings on various occasions, some of which are new, and some are repetitions. The ceremonies of the Feast of Tabernacles are more minutely described, and offerings appointed for the feasts of the new moons. Chap. xxx. contains regulations to prevent the evil of one person's making a vow which another person must fulfil. Free men and women were to be bound by their own vows; but the vows of a woman, dependent on her father or husband, were not to be binding unless the father or husband had consented to them.

LESSON XXXVII.

Close of the Desert History.

1447 B.C.

NUM. XXXI.

3. What was the first offensive war of the Israelites?

What was their motive for this attack? (Chap. xxv. 17, 18.)

4, 5. Did the whole army engage?

7-11. What was their success?

What was the fate of Balaam?

32-34. Was much booty taken?

26-30. How was it divided?

50 and 54. What was done with the gold and jewels taken?

Was the nation of the Midianites destroyed?
(Judges vi. 1, 2.)

The law of division of martial booty was, that one-half belonged to the army, to pay one five-hundredth to the Levites: the other half belonged to the people, chargeable with one-fiftieth. Beside this (verse 33), every man might collect lighter articles for himself. With regard to the numbers slain and taken, it is evident that the account is faulty. According to the text, every warrior brought back with him eight prisoners and sixty-seven beasts. The Hebrew numerals, as before stated, were very liable to corruption.

NUM. XXXII.

2-5. What request did the tribes of Reuben and Gad bring to Moses?

1. What was their motive?

3. These were the districts lately conquered from the kings of Bashan, and of the Amorites, on the eastern shore of Jordan.

6, 7. How did Moses misunderstand them?

8, 9. To what did he compare their conduct?

16-19. How did they more clearly explain their intentions?

20-24. Did Moses consent to their plan?

23. What truth of universal experience is here alluded to?

33. What tribes were thus planted to the east of Jordan?

The remainder of this chapter must have been written later.

NUM. XXXIII.

What compendious record does this chapter contain?

How many encampments are enumerated?

Very few of these places can now be identified. Those that have been, can be found on any ancient map of the country.

51-53. What directions are given with regard to the Canaanites?

52. "Drive out:" nothing is said of destroying them.

NUM. XXXIV.

What are the contents of this chapter?

Are the boundaries given with much minuteness?

13, 14. Among whom was this land to be divided?

17, 18. Who should make the allotment?

NUM. XXXV.

2 and 7. How many cities were to be given to the Levites?

3, 4. For what purpose were the extensive suburbs?

8. How were they distributed among the tribes?

6. How many of these were to be cities of refuge?

12. What is the meaning of the term?

15. Who should find shelter there?

20, 21. Could wilful murderers claim this shelter?

24. Who were to be judges of the guilt in such cases?

25. If the verdict were in his favor, what was done with the homicide?

How long must he remain in the city?

26-28. Was he in danger if he left it?

30. Was one witness sufficient to condemn a man?

The "avenger of blood," or the custom that the next of kin should avenge a death, either intentional or otherwise, upon the homicide, was known among all primitive nations. It was so among the Hebrews, and is probably alluded to as

early as Gen. xxvii. 45. Without attempting to do away altogether with a custom which was, upon the whole, a needful restraint, the Mosaic law provides a merciful limitation of it.

NUM. XXXVI.

3, 4. What farther difficulty arose respecting the inheritance of daughters?

6, 7. How was it settled?

9. Was land transferable at all from one tribe to another?

13. How does this book close? (Comp. Lev. xxvii. 34.)

DEUTERONOMY.

INTRODUCTORY NOTE.

THE fifth and last book of Moses has received the name of "Deuteronomy," or "Second Law," as being in great measure a compendium of the whole Mosaic law. It consists of oral discourses delivered by Moses in the month preceding his death, of which he had been forewarned in time for him to prepare these final and most forcible lessons to his people. In these discourses, he reviews the wanderings and wonderful experiences of the Israelites, and draws thence warnings and encouragements for the future. He repeats the Decalogue and the more important portions of the law, modifying some ordinances to suit the life they would lead in Canaan. He exhorts to obedience and righteousness with all the eloquence of zeal and experience, setting forth the good and evil before them, with the most striking Oriental imagery. The book closes with the several blessings bestowed on the different tribes, and with an account of his death, and the mourning of the people.

The style of the book differs from those preceding, being more full and earnest, as would naturally be expected from addresses delivered in public. The repetitions in it are easily accounted for in the same manner. The different discourses cannot all be clearly distinguished from each other. The first four chapters plainly comprise the first of these.

LESSON XXXVIII.

Moses' Discourses to the People.

DEUT. I.

The purpose of Moses, in his first address, seems to be to prove to the people, that he had always been willing to allow them self-government as far as possible, and to listen to their suggestions; but, when they had obstinately followed their own will, they had met with misfortune. When, on the other hand, they had been obedient, success had followed.

1 and 5. Where were the following discourses delivered?

3. How long after the exodus from Egypt?

6-18. What event does Moses first review?

11. With what fervent exclamation does he interrupt his narrative?

19 to end. What instance of the Israelites' obstinacy is recalled?

DEUT. II.

The narratives in chaps. ii. and iii. of the transactions between the Israelites and the nations near Canaan, though varying from those given in Numbers, are not inconsistent, but rather serve to explain them.

1. To what part of Arabia were the wanderings of the Israelites chiefly confined?

4, 5, and 9. What nations were not to be molested by them?

10-12 and 20-23. Evident interpolations by a later hand.

37. Were the people obedient in this respect?

DEUT. III.

What events are reviewed in this chapter?

11. What memorandum has some writer here inserted?

23-26. In what pathetic words does Moses dwell on his own disappointment?

Is this longing elsewhere expressed? (Chap. i. 37; iv. 22.)

27. Whence was he allowed to see the promised land?

"Pisgah," — a mountain-range to the east of the Dead Sea, one peak of which was called Nebo. (Chap. xxxiv. 1.)

DEUT. IV.

1. What moral does Moses draw from his review?

5, 6. What was the path of wisdom for the nation?

7, 8. How are their peculiar privileges alluded to?

9. In what did their danger lie?

15, 16. Against what sin does their lawgiver warn them?

26, 27. With what threatenings does he enforce his words?

29-31. Was any hope to remain for the penitent?

32-40. With what sublime appeal does the discourse close?

41-43. How many of the cities of refuge did Moses himself select? (Num. xxxv. 13, 14.)

44-49. This passage, being an introduction to the second discourse, should be attached to the next chapter.

DEUT. V.

1-22. What part of the law is now recounted?

Are the commandments repeated literally? (Compare Exod. xx.)

15. What reason is here given for keeping the sabbath?

22. Had all the people heard this part of the law given?

24-27. Why had they not heard the rest?

32, 33. Were they therefore less bound to obey it?

DEUT. VI.

4, 5. What was the essence of the whole law?

How did our Saviour refer to this passage? (Mark xii. 29, 30.)

6-9. How was the nation to keep these things in mind? (See note to Exod. xiii. 16.)

10, 11. To what blessings were the Israelites approaching?

12-14. What temptations also awaited them?

20-25. How were their children to be taught their history?

13 and 16. What verses are quoted from this chapter in Matt. iv.?

DEUT. VII.

1-3. Was any intercourse with the Canaanites to be suffered?

4. Why not?

5. What was the first thing to be done?

"Groves:" idolatrous worship was frequently conducted in sacred groves. (1 Kings xiv. 23; xv. 13.)

7, 8. Why had this people been so favored?

12-15. What rewards are set before obedience?

18, 19. How should the past serve to encourage them?

22. Were all the native inhabitants of Canaan to be destroyed at once?

Though the words "destroy" and "consume" are used in this connection, it is evident that they were to be expelled merely,—destroyed as a nation. (See Exod. xxiii. 27, 28; Num. xxxiii. 52, 53.)

DEUT. VIII.

2-5. Why are they to remember their long wanderings?

When did our Saviour quote from this passage? (Matt. iv. 4.)

3. "Every word,"—rather, "every thing;" i.e., every thing ordained by God. 4. Not a standing miracle, but an Eastern expression of the constant care taken of them.

7-9. How is Canaan described?

10-18. What should the people remember in their prosperity?

LESSON XXXIX.

Review of the Past; Recapitulation of the Law.

DEUT. IX.

4-6. Did Israel deserve the rich land promised? Why, then, was it given?

5. "The wickedness," &c.: Moses always holds up in view the fact, that the justice of God expelled the Canaanites from the land they had disgraced so long. They deserved their doom, and should serve as a warning to their successors. (Chap. xii. 31.)

7-21. What signal proof of the Israelites' unworthiness does Moses adduce?

22, 23. What other rebellions are referred to? (Exod. xvii.; Num. xi.; Num. xiv.)

DEUT. X.

6, 7. Evidently an accidental interpolation.

12, 13. What did God require in return for his clemency?

14 and 17, 18. How are God's attributes described?

DEUT. XI.

2-7. How had they seen his power manifested?

10-12. How are Canaan and Egypt contrasted?

10. "Wateredst with thy foot:" a common Egyptian machine for irrigation is worked by the foot.

13-17. How are rain and drought spoken of in these verses?

Rain seldom or never falls in Egypt and Arabia. To a people whose experience lay wholly in these countries, a land which "drank water from the rain of heaven" must have seemed indeed a paradise. Indeed, to all Eastern nations, abundance of rain is significant of all temporal blessings. 14. "First and latter rain," — the autumnal and vernal rains. (James v. 7.)

26-28. In what manner did Moses intend to set their destiny clearly before the people?

29. Where were this blessing and curse to be proclaimed?

Was this plan ever carried out? (Josh. viii. 30-35.)

DEUT. XII.

The fifteen chapters which commence with the twelfth contain a repetition of many of the laws, chiefly such as relate to the duties of the people at large. Some modifications and additions are made to adapt the code to the necessities of a more settled life. Such alone need be noticed by us.

5, 6. Where should the people assemble for worship when settled in Canaan?

8. Would the law be more rigidly enforced then?

21. Was the law regarding the slaying of animals at the tabernacle to be modified? (See note on Lev. xvii.)

23, 24. Was the regulation concerning eating blood relaxed?

30. Against what snare to idolatry are the people warned?

31. Were human sacrifices known to the Canaanites?

DEUT. XIII.

1-3. Was there danger of their being seduced by seeming miracles?

5. How was a false prophet to be punished?

6-10. Should any seducer to idolatry be spared?

12-15. What should be done to a city fallen into idolatry?

17. Was any trace of this sin to be endured?

DEUT. XIV.

1. What heathen customs are here alluded to?

22, 23. What portion of the produce of the land should be devoted to religious festivity?

24-26. How could those distant from the tabernacle comply with this law?

27. Should the Levite be invited to these feasts?

This tithe was called "the second tithe." The first was given directly to the Levites. (Num. xviii. 24.)

28, 29. What was done every third year with this second tithe?

DEUT. XV.

1, 2. Could the payment of debts be exacted on the sabbatical year?

3, 4. Was this law for the benefit of any but poor Hebrews?

7-10. How is grudging charity condemned?

11. Who are always to be found in society? (Mark xiv. 7.)

12. When should bond-slaves be released?

13, 14. How should such be provided for?

16, 17. Might those remain who wished it? (Exod. xxi.)

LESSON XL.

Recapitulation of the Law continued.

DEUT. XVI.

5, 6. Could the Passover be kept in any place except where the tabernacle was?

16. How often were all the males to appear before God?

“All thy males:” this law was never strictly observed. It was made a matter of convenience whether to attend or not. Women were neither commanded nor forbidden to celebrate these feasts: it was the custom of many of them to do so. (1 Sam. ii. 19; Luke ii. 41.)

18. Who were to administer the laws?

21. What apparently innocent custom is forbidden?

The planting of groves around sacred shrines was an idolatrous custom.

DEUT. XVII.

7. What law tended to prevent false witness in criminal cases?

8, 9. Who were the final judges in cases of law?

11, 12. Was their sentence conclusive?

What was the penalty of insubordination?

14, 15. If the nation should ever demand a king, whom should they choose?

Was a foreign monarch illegal?

How did the Jews endeavor to entrap our Saviour with this law? (Matt. xxii. 17.)

16, 17. What tokens of luxury and pomp are forbidden to their king?

18-20. What should serve to keep him humble?

DEUT. XVIII.

15. What remarkable prophecy is here given?

16-19. When had this future prophet been foretold to Moses?

To whom does this passage refer?

How does our Saviour speak of it? (John v. 46.)

Where else in the New Testament is it quoted? (John i. 45; Acts iii. 22; vii. 37.)

20. What should be the fate of false prophets?

22. How could such be detected?

DEUT. XX.

2-4. How should armies be encouraged to battle?

5-8. Who were exempted from military duty?

10, 11. What humane regulations for foreign war are given?

16. Did this apply to the Canaanites?

19, 20. What is said of destroying fruit-trees?

DEUT. XXI.

1-8. How was uncertain murder expiated?

15-17. Was favoritism among children allowed?

18-21. What was the doom of a rebellious son?

22, 23. Was the exposure of the bodies of criminals lawful?

23. "Accursed:" he has forfeited his life to the law; he is outcast. (Gal. iii. 13.)

DEUT. XXII.

1-3. Might articles found be retained?

8. How is care against a serious accident enjoined?

The flat roofs of Eastern houses are in constant use by the inhabitants for sleeping and other purposes.

DEUT. XXIII.

3, 4, and 7, 8. What distinction was made among foreigners?

15, 16. What was the Mosaic fugitive slave law?

21-23. Are vows, like that of the Nazarite, required, or only allowed?

24, 25. What was the law regarding corn or grapes?

Was it the custom thus to eat from a neighbor's field? (Matt. xii. 1.)

DEUT. XXIV.

1, 2. Were divorces lawful?

What does our Saviour say of this law? (Mark x. 5-9.)

10-22. Repeat some of these beautifully humane laws.

19. What instance have we in Ruth ii. of obedience to this precept?

DEUT. XXV.

3. What was the limitation of the punishment of scourging?

To avoid transgressing this law, the Jews used a scourge of three cords, with which thirteen blows were given; making "forty, save one." (2 Cor. xi. 24.)

5, 6. What law provided for a childless widow?

What allusion is made to this in the New Testament? (Matt. xxii. 23-28.)

DEUT. XXVI.

1-11. What ceremony was to follow the first harvest in their new country?

16-19. With what summary of the Covenant does Moses conclude?

 LESSON XLI.

The last Teachings and Death of Moses.

DEUT. XXVII.

The rewards and punishments set before the people in the following chapters, and throughout the Mosaic law, are wholly of a temporal nature; no reference being made to a future state of being. The imperfectly developed minds of the people could not conceive worthily of immortality; and therefore the whole momentous subject is left in silence,—a silence which contrasts strikingly with the vague dreams of false religions. The temporal motives so strongly set forth by the law were perfectly adapted to a people who were to be educated for higher things. (Gal. iii. 24.)

2, 3. What memorial should be erected on entering Canaan?

3. "This law,"—the blessings and cursings which follow.

6, 7. What festival was to be held there?

12, 13. How should the people be arranged for the following ceremony?

“Ebal, Gerizim,” — two mountains in Samaria

14. Who were to proclaim the curses?

15–26. What part did the people take in these imprecations?

The class of crimes enumerated in this passage are chiefly those of a secret nature, not such as the law could detect and punish. The people were called upon to denounce hidden injustice, secret murder, and all guilty actions, which would be known to God alone.

DEUT. XXVIII.

1–8. What blessings were to be pronounced from Gerizim?

How is the rest of this chapter occupied?

Moses dwells upon and illustrates the promised blessings, and yet more fully the curses set before them, warning his people with vivid eloquence of the miseries of disobedience.

DEUT. XXX.

What is the import of the address in this and the preceding chapter?

2, 3. Was mercy promised to the penitent?

11–14. How does Moses speak of the law they had received?

“It is not beyond your comprehension, nor out of your reach: it has been made plain, and brought home to you.” (Rom. x. 6–8.)

15. What choice had he set before them?

19, 20. With what solemn adjuration does he close?

DEUT. XXXI.

2. How old was Moses now?

6. How did he encourage the people?

7, 8. What did he say to Joshua?

9. Was the law recorded by Moses himself?

10-13. How often were the people to listen to the whole?

What instance of the observance of this regulation have we in Neh. viii?

14, 15, and 23. Where did Joshua receive a solemn charge?

23. "He:" God himself, not Moses.

19-22. What was the purpose of the psalm composed by Moses?

DEUT. XXXII.

What are, briefly, the contents of this psalm?

Have we any other poetry composed by Moses?

Ans. The song of triumph in Exod. xv., probably the xcth Psalm, and, according to the conjecture of some critics, the Book of Job, were written by him.

Moses threw the chief points of his discourses into the form of verse, as being more easily retained in the mind. 5. "Their spot,"—alluding to an idolatrous custom of marking with a badge or spot the followers of any god (Rev. xiii. 16). 15. "Jeshurun,"—a Hebrew diminutive of Israel.

49, 50. What directions did Moses now receive?

DEUT. XXXIII.

This and the following chapter are added by a later hand. The blessings here recorded are fragmentary records of the last words of Moses, as he bade farewell to the several tribes; probably collected in after years, some in a more, some in a less, perfect state. Simeon is wholly omitted.

6, 7. What was Moses' last blessing to Reuben and Judah?

8-10. What is said of Levi?

12. What of Benjamin?

13-17. How does the blessing upon Joseph resemble that uttered by Jacob? (Gen. xlix. 24-26.)

18, 19. What is said of the tribes on the sea-coast?

20, 21. How is Gad's prowess celebrated?

22, 23. Where were Dan and Naphtali to dwell?

21. Does Asher's blessing resemble that in Gen. xlix?

How does the chapter close?

2. "Ten thousand saints;" "He accompanied his holy nation." 4, 5. Not words of Moses. "King," — chief. 8-11. This passage is a petition to Jehovah. "Let the insignia of the priesthood remain with thy chosen tribe, whose fidelity thou didst prove at Massah," &c., "who forgot the ties of kindred in his zeal for duty," &c. (Exod. xxxii. 27, 28). 19. The first part of this verse is obscure: the latter part refers to the sea-coast. 21. Refers to Gad's choosing his portion on the east of Jordan, but advancing with the rest to conquer the country (Num. xxxii.). 25. "Shoes" should be "bars."

DEUT. XXXIV.

1. Whither did Moses repair to die?

2-4. What did he see thence?

Travellers who have ascended the mountains of Pisgah represent the view as very extensive. All the points of the landscape mentioned in the text are visible thence.

5. How is his death recorded?

6. Was his sepulchre ever known by his people?

"He buried:" the Hebrew verb is impersonal, — "he was buried." The tomb of their great lawgiver would have probably received idolatrous honors in after years, had it not been concealed.

8. How long was the time of mourning?

9. Who was received as his successor?

10-12. How does the Pentateuch close?

JOSHUA.

INTRODUCTORY NOTE.

THE Book of Joshua derives its name from the chieftain who led the Israelites in their conquest of Canaan; which event is the main subject of the history. There is no reason to suppose that Joshua wrote the book; nor have we any means of determining its writer, nor the precise date of its composition. It appears from several passages, as chap. iv. 9, vii. 26, &c., to have been written long after the events it narrates; but the author must have lived before David took Jerusalem from the Jebusites. (Comp. chap. xv. 63 with 2 Sam. v. 6-9.)

The Book of Joshua was never regarded by the Jews as of equal authority with the Pentateuch; nor can it be as highly valued in any respect. The text is in some places corrupt, the statements occasionally incongruous and improbable; yet there is no reason to doubt its authenticity in the main.

The words, "The Lord said unto Joshua," which are freely used, need imply no more than that Joshua, acting under divine guidance, gave orders and decisions as narrated.

With regard to the forcible entrance of the chosen people under Joshua into Canaan by divine direction, it may be briefly said, that, in those ages, war was necessary to the very existence of a nation;

that, if the true religion were to be preserved, the people to whom it was committed must obtain and preserve a respected position among other nations; and that the Israelites had a claim, by inheritance, to the country they seized, superior to that of the barbarous tribes who had occupied it during their sojourn in Egypt.

The book may be divided into three parts. The first twelve chapters record the conquest of the promised land; the nine following, its division among the tribes; and the two closing chapters narrate the last admonitions and death of Joshua.

LESSON XLII.

Entrance of the Israelites into Canaan.

1447 B.C.

JOSH. I.

1, 2. After the death of Moses, what directions did Joshua receive?

4. How extensive was the promised country?

5-7. What encouragement did he receive?

8. Was he to expect new revelations, or be guided by the law of Moses?

10, 11. What announcement did he make to the people?

12-15. Of what did he remind the Reubenites?

16-18. Did the people accept his authority?

JOSH. II.

1. For what purpose were spies sent forth?

With whom did they stop?

“Shittim,” — a place on the eastern bank of Jordan, north of the Dead Sea, and opposite to Jericho. (Num. xxii. 1.)

3. What command did Rahab receive from the king?

4–7. How did she save her guests?

9. What did she say of the panic in the country?

10, 11. What had caused such terror?

12, 13. What return did she demand for her kindness?

How does the writer to the Hebrews speak of her conduct? (Heb. xi. 31.)

14. What promise did the spies make to her?

15, 16. How did they escape?

18. What signal was agreed upon?

19, 20. What conditions did they impose?

23, 24. What report did they give to Joshua?

JOSH. III.

3, 4. What was now to be the order of march?

5. How was an impending miracle announced?

7 and 10. For what end was it to be wrought?

14–16. Describe the miraculous passage of the Jordan.

15. “Overfloweth:” the Jordan, which runs between steep banks through almost the whole of its course, never really overflows them like the Nile. The word signifies “brimming up:” it was full to its height.

17. Where did the priests remain until all had passed over?

JOSH. IV.

2, 3. What memorial of this miracle was erected?

6, 7. For what purpose should it serve?

9. “In the midst:” “in” should probably be “from.” This does not refer to a different monument; nor could one

have remained long in the midst of the river. "Unto this day:" this expression is often used in this book. The author refers to existing monuments in corroboration of his history. It shows clearly that he could not have lived in Joshua's time.

13. Of how many did the army consist?

14. What effect did this miracle have on the people?

18. What occurred when the ark left the bed of the river?

How does Ps. cxiv. refer to this passage of the Jordan?

19. Where was the first encampment in Canaan?

JOSH. V.

1. What had spread terror through the country?

7. What rite was renewed by Joshua?

Probably many not all, had neglected it in their unsettled desert life.

10. What feast was held four days after their arrival?

11, 12. What is said of the supply of manna? (Exod. xvi. 35.)

13-15. What encouraging vision appeared to Joshua?

These last three verses belong to the next chapter.

JOSH. VI.

2-5. What directions did he receive in this vision?

8-11. What was done the first day of the siege?

8 "Rams' horns" should be "alarm trumpets." The trumpets are described in Num. x.

14. How often was this repeated?

15, 16. What more was done on the seventh day?

20. What then happened?

22, 23. Who were spared from the massacre that followed?

24. What was done with the plunder?

Had Joshua forbidden the army to keep any of it? (Verse 18.)

25. "She dwelleth," — her posterity.

26. What curse did Joshua pronounce?

When was this curse called to mind? (1 Kings xvi. 34.)

JOSH. VII.

1. Was the edict against plundering violated?

2-5. With what reverse did the army meet?

11, 12. Why was this misfortune permitted?

13, 14. How was the guilty person to be detected?

16-18. Whom did it prove to be?

20, 21. What did he confess to have taken?

21. "Babylonish garment:" Babylon was the centre of the luxury and riches of all the East, and the beautifully worked garments brought thence were celebrated in all countries. The ancient sculptures recently discovered in its neighborhood still show the splendor of dress then employed.

24, 25. What was his fate?

Is it probable that his children suffered death? (Deut. xxiv. 16.)

Why was so severe a penalty necessary?

Ans. Nothing would so soon have corrupted the nation as permission to plunder freely the luxurious Canaanites.

LESSON XLIII.

The Wars of Joshua.

1447-1441 B.C.

JOSH. VIII.

1. What was Joshua's next enterprise?

3-8. What stratagem was employed against Ai?

14-24. What success did the Israelites meet?

28. How was the city destroyed?

29. How does the author account for a cairn of stones near the ruins? (Deut. xxi. 23.)

30, 31. What altar was built on Mount Ebal?

32, 35. What ceremony was then performed?

When had directions for this ceremony been given? (Deut. xxvii.)

For what did Mount Gerizim afterwards become celebrated?

Ans. When, after the Jews' return from captivity, they rebuilt the temple at Jerusalem, the Samaritans, in opposition to them, erected a temple on Mount Gerizim, whither they ever after resorted for worship, although the temple itself was destroyed by one of the Maccabees. (John iv. 20.)

JOSH. IX.

1, 2. Who banded together against Israel?

3-6. By what stratagem did the Gibeonites seek alliance with Joshua?

9, 10. What motive did they adduce for their conduct?

14, 15. Was the fraud successful?

16-19. When it was discovered, was the treaty broken?

Was the congregation discontented?

21. How were these false allies treated?

25. Did they submit without murmuring?

JOSH. X.

1-5. How was their defection received by the allied Canaanites?

6. To whom did the Gibeonites apply for aid?

7. Did Joshua go to their defence?

10. What was the result of his assistance?

12, 13. What passage is quoted from the Book of Jasher?

What is the meaning of this Oriental imagery?

Have we other specimens as bold as this in Hebrew poetry? (Judges v. 20; Hab. iii. 11; Joel ii. 31.)

13. "Jasher" means "poems:" one of David's songs is afterward quoted from this lost book of poems (2 Sam. i. 18). It is strange that this passage should ever have been regarded otherwise than as poetical imagery.

17, 18. How were the five kings taken prisoners?

24. What humiliating ceremony did they pass through?

This ceremony was similar to the well-known Roman custom of causing prisoners of war to pass under a yoke.

26, 27. What then was done with them?

28, &c. Was Joshua successful in all his sieges?

40. What is a general summary of his southern wars?

JOSH. XI.

1-5. What league did the northern kings make?

4. What is said of their army?

5-7. Where was a decisive battle fought?

5. "Merom,"—a lake, or rather marsh, in the northern part of Canaan, from whence the Jordan takes its rise. It is now called Lake Huleh.

10. Who was the head of the confederate chiefs?

11, 12. What was the result of these battles?

The extermination could by no means have been so complete as the text implies; as we find another Jabin, king of Hazor, subduing the Israelites a few years later. (Judges iv. 2.)

18. Was the war a long one?

Ans. Probably seven or eight years.

23. How is the account closed?

Is this statement literally correct? (Chap. xiii. 1.)

JOSH. XII.

What are the contents of this chapter?

24. How many kings were conquered?

How many nations were expelled, according to Acts xiii. 19?

The first section of the Book of Joshua closes here.

LESSON XLIV.

The Division of Canaan.

1441-1440 B.C.

JOSH. XIII.

1. Why was not Joshua able to complete the conquest of the land?

Did much territory remain unsubdued?

6, 7. What was he commanded to do with the whole country?

7, 8. Which tribes had been settled by Moses himself?

Are their boundaries described in this chapter?

14. Which tribe received no land?

What did it have instead?

JOSH. XIV

1. Who divided the land?

2. "By lot:" the word does not necessarily imply chance; it may be rendered "allotment." And it is evident that the directions of Moses were pretty closely followed in the division.

4. How was the sacred number *twelve* retained, if Levi was not counted as a tribe?

6-9. Of what did Caleb remind Joshua? (Num. xiv. 24.)

10, 11. What did he say of his vigor?

12. What claim did he make?

13, 14. What was, in consequence, given to him?

JOSH. XV.

13, 14. Did Caleb succeed in driving the Anakims from Hebron?

16, 17. What anecdote is preserved of his family?

18, 19. What dowry did he give with his daughter?

Whose boundaries are minutely described in this chapter?

63. Had Jerusalem been conquered when the writer lived? (See Introductory Note.)

JOSH. XVII.

The boundaries of which tribes are recorded in this and the preceding chapter?

3, 4. Who claimed their portion, according to Moses' promise? (Num. xxvii.)

12, 13. What did Manasseh do to the natives of the country?

14. Why were they and the Ephraimites discontented?

15. What remedy did Joshua propose?

16. Why did they demur at this?

"Chariots:" the Israelite army, being wholly composed of infantry, always feared the powerful chariots and horses of their adversaries.

17, 18. How were they encouraged to the attempt?

JOSH. XVIII.

1. Where were the head-quarters of the Israelites?

When did Jacob speak of this spot as their resting-place? (Gen. xlix. 10.)

How long did the tabernacle remain at Shiloh? (1 Sam. iv. 4 and 11.)

2. How many tribes were not yet settled?

4. Who were deputed to survey the land?

5. How were the two chief tribes situated?

9. How did the embassy fulfil their mission?

10. Was the place for the other seven tribes then determined?

11. Which tribe was settled between Judah and Ephraim?

It was found that too much had been given to Ephraim and Judah. A portion of the land of the former was divided off for Benjamin.

28. What was Jerusalem called at this time?

JOSH. XIX.

9. What tribe received their portion from Judah's land?

10, 11. Who were settled on the seacoast?

29-31. Where was Asher's inheritance?

Were all the other tribes provided for?

47. How did the children of Dan enlarge their possessions?

The division of the country was now complete. "The descendants of Gad and Reuben, with half the tribe of Manasseh, occupied the conquered territories of Sihon and Og, east of the Jordan. Westward of that boundary, Asher and Naphtali filled the high country toward Lebanon. Zebulon extended south of them, from the Mediterranean to the Lake Gennesareth. Issachar occupied the plain of Jezreel. South of this tribe was the remaining half of Manasseh, nearly in the centre of the Holy Land. Ephraim came next; then Benjamin and Judah, along the shores of the Dead Sea; while Dan and Simeon occupied the corresponding coast of the Mediterranean."

49, 50. What inheritance was given to Joshua himself?

LESSON XLV.

The last Acts and Death of Joshua.

1440-1439 B.C.

JOSH. XX.

2. What institution of Moses was now carried into effect?

7. What cities were chosen to the west of Jordan?

8. Who had appointed the cities on the east? (Deut. iv. 41-43.)

JOSH. XXI.

1, 2. Who now applied for their portion?

3. Did all the tribes contribute the cities for the Levites?

10. Who were first settled?

19. How many cities did the priests have?

41. How many appertained to the whole tribe?

It is evident that the priests (Aaron's family alone) could not, at that time, have needed so many cities. It is probably a mistake of the author; such being the arrangement in his own time, when the priests had multiplied greatly.

44, 45. How does the author close his account of the partition of Canaan?

JOSH. XXII.

1-6. Who were now dismissed by Joshua?

What promise had they fulfilled? (Num. xxxii. 17, 18.)

With what charge were they sent away?

8. Had they been enriched by the war?

10. What did they erect on crossing Jordan?

12. What measure did the other tribes immediately take?

13, 14. What embassy was sent to remonstrate with them?

16-20. How had their action been misunderstood?

22, 23. With what adjuration did they protest their innocence?

24-29. What frank explanation did they make?

30, 31. Were the embassy satisfied?

33. How did the other tribes receive the news?

34. What name was given to the altar?

“Ed,” — witness: this word is wanting in the Hebrew; but sense requires its insertion.

JOSH. XXIII.

1, 2. When did Joshua deliver the following address?

7. Against what temptations did he warn the people?

12, 13. Wherein was the danger of alliance with the Canaanites?

14. How did he appeal to their own consciousness?

15, 16. What warning did he draw thence?

JOSH. XXIV.

1. Where were these exhortations given?

2. To what early period of their history did Joshua revert?

“Flood,” — Euphrates: called “the river,” or flood, from its importance.

3-13. What summary is contained in this passage?

14, 15. What choice did he require the people to make?

How did he declare his own determination?

16-18. What was the reply of the people?

19, 20. Did Joshua wish them to choose lightly?

22-25. What covenant was made that day?

26, 27. What memorials of this transaction were preserved?

26. “Joshua wrote,” &c., — evidently not the whole of the foregoing history, but the covenant just enacted, which he inscribed in some copy of the law of Moses.

29. How old was Joshua at his death?

How many years had he survived Moses?

31. What influence did he, and the elders who knew him, have on the people?

32. Where were the bones of Joseph interred?

33. What other great man died soon after?

What brief summary of the Book of Joshua is contained in Ps. xlv. 2, 3, and Ps. lxxviii. 54, 55?

Under what name is Joshua spoken of in the New Testament? (Acts vii. 45; Heb. iv. 8.)

The Greek form of the word Joshua is Jesus; which name has been improperly retained by our translators in the passages referred to; a circumstance which has caused great confusion in the minds of English readers.

J U D G E S.

INTRODUCTORY NOTE.

THE author of the Book of Judges is not known to us, nor is the date of its composition. It was probably written at about the same time as the Book of Joshua; i.e., before the complete conquest of Jerusalem by David (compare Judges i. 21, Josh. xv. 63, with 2 Sam. v. 6-8). The book contains brief accounts of the repeated subjugation of the Israelites to hostile nations, and their deliverance from time to time by chiefs providentially raised up. These chiefs are improperly called "judges" in our version. The original signifies "rulers;" and this word would better express the nature of their office, which varied, in different individuals, from military chieftainship to the giving of laws in peaceable times. The book may be divided into two parts: the first sixteen chapters containing the history of the successive judges; while the last five form an appendix, evidently by another writer, consisting of two distinct narratives, adduced probably to illustrate the lawless condition of the time.

The Book of Judges is fragmentary and imperfect, passing over long series of years with no notice at all, presenting merely the names of some of the rulers; while, in other cases, it diverges from the plan of its history to give mere family records.

At least one leader, afterward spoken of as celebrated, is wholly omitted; viz., Bedan (1 Sam. xii. 11). Of course, the wonderful events here narrated are to be considered less authentic than those found in the books of Moses; but, in all probability, the names and general history of these heroes have been correctly preserved.

With regard to the time of the judges, — which extended over more than four centuries, including the administration of Eli and Samuel, — we may remark, that, although little is recorded beside violence and misery, yet the nation was steadily advancing, under the guidance of Providence, to that comparative height of civilization and intelligence which we find in the reigns of David and Solomon. Long intervals of peace and prosperity are passed over in silence by the historian. It is chiefly war that he records; and often these wars were confined to a portion of the tribes.

LESSON XLVI.

Introduction by the Author; Israel's First Deliverers.

1439-1248 B.C.

JUDGES I.

This first chapter is entirely fragmentary in its form.

1. After the death of Joshua, what question arose among the tribes?
- 2, 3. Who assumed the military precedence?
- 4, 5. What success did Judah meet with?
7. What savage custom is here alluded to?

8. Had Jerusalem been attacked as yet?

21. Had it been wholly subdued?

12-15. What anecdote is repeated here from Josh. xv.?

16. Whose family is mentioned as living with the Hebrews? (Num. x. 29-32.)

What was the "city of palm-trees"? (Deut. xxxiv. 3.)

22-25. How was Luz taken?

What was the Hebrew name of the place? (Gen. xxviii. 19.)

27-35. Were the tribes generally zealous to free themselves from their heathen neighbors?

What compromise with them was repeatedly made?

JUDGES II.

1-3. What warning against their conduct did they receive?

1. "Angel," — messenger; probably a prophet of the Lord.

4, 5. How were the people affected?

5. "Bochim," — weeping. 6-10. Another fragment from Joshua xxiv.

11. Did they reform in consequence?

12, 13. How were they led away by the tribes around them?

11. "Baalim," — the plural of Baal, — "idol-gods" (see note to Num. xxv. 3). 13. "Baal and Ashtaroth," — the principal Syrian deities, male and female, supposed originally to have signified the sun and moon.

14-19. What summary of the history he is about to write does the author give?

Why was Israel repeatedly subjugated?

Why was it as often delivered?

Did reformation follow?

How long a space is thus briefly introduced?
(Acts. xiii. 20.)

21-23. Why were the Canaanites left in the country?

JUDGES III.

2. What advantage accrued from their presence?

5. What tribes thus remained?

6. Were forbidden alliances common? (Deut. vii. 3.)

7. "Groves:" the word is "Ashtaroth," and means the idol or idols of that name. "Ashtaroth" is a plural feminine.

What foreign king first invaded Israel?

9, 10. What deliverer was raised up?

What have we previously heard of Othniel?
(Chap. i. 12, 13.)

11. How long did he rule the land in peace?

"Forty years,"—a round number often used,— "a long time."

12-14. Who next subdued the tribes?

16. Who assassinated Eglon?

27-30. What events followed?

28. "Fords:" the Jordan, on account of its precipitous banks, can only be crossed at certain places called "the fords." Obtaining possession of these, Ehud's army fought at great advantage.

30. How long a period of peace succeeded?

31. What short notice of Shamgar is preserved?

JUDGES IV.

2. Who next oppressed the nation?

Who was the captain of his army?

“King of Canaan;” so called probably as a mark of pre-eminence. 3. “Chariots of iron,” — armed with iron, perhaps with scythes, like the Roman chariots.

4. Who was considered chief of Israel then?

6. Whom did she summon to collect an army?

8, 9. On what condition did he consent to lead the host?

10. Which of the tribes followed him?

13. Where was Sisera’s army collected?

“Kishon,” — a short river, which rises at Mount Tabor, and flows into the Mediterranean.

15. What was the result of the conflict?

It has been conjectured that the chariots were broken on the rough and rocky plain where they fought. In such a field, infantry had great advantage.

17. Where did Sisera take refuge?

Why did he expect hospitality there?

18–21. What was the manner of his death?

21. “Nail of the tent,” — one of the spikes which secured the tent to the ground.

22. How did Barak discover his fate?

JUDGES V.

What triumphal ode does this chapter contain?

The beauty of this remarkable lyric is entirely obscured by our translation. For a fine version by Milman, see Palfrey’s Lectures on the Jewish Scriptures (Lect. xxix.).

LESSON XLVII.

The History of Gideon and his Family.

1248-1229 B.C.

JUDGES VI.

3. What tribes next came up against Israel?

2-5. How are their incursions described?

3. "Children of the East," — Arabians: these were nomadic hordes, like the Bedouins of the present day, who descended, every harvest-time, on the country, with "their camels and their tents," in prodigious numbers.

8-10. Who repeated the warning which the nation had slighted so often?

11. How is Gideon introduced?

12 and 14. What commission did he receive?

13 and 15. Why did he doubt the angel's words?

18, 19. How did he entertain his guest?

20, 21. How was he convinced of his real character?

25-27. By what daring act did he show his zeal?

24. Was this altar standing in the writer's day?

"Jehovah-shalom," — Jehovah of peace; i.e., the giver of peace.

28-30. Was his life endangered by this deed?

31. How did his father defend him?

32. What was Gideon called henceforth?

"Jerubbaal," — Let Baal plead.

35. What tribes resorted to his standard?

36-40. What signs gave him confidence in divine assistance?

JUDGES VII.

1, 2. Why was his army considered too large?

3. How did he diminish it?

5. By what further test did he reduce the number?

The less active of the men were likely to lie down leisurely to drink.

7. How many were left?

9, 10. With whom did Gideon go to survey the hostile camp?

13, 14. What dream of good omen did he overhear?

16-20. By what stratagem did he create a panic among the enemy?

21, 22. What was the result of the panic?

25. What was the fate of two Midianite princes, or sheiks?

JUDGES VIII.

This and the following chapter are digressions from the general plan of the book; the first relating some civil dissensions, the other following the fortunes of Gideon's family.

1. Who were angry at not being summoned sooner to the strife?

2, 3. By what judicious flattery did Gideon soothe them? (Chap. vii. 24.)

5, 6. What inhospitality did he meet at Succoth?

8. Was he better treated at Penuel?

11, 12. Was he again successful against the Midianites?

16, 17. How did he revenge the insults of his countrymen?

18, 19. Under what pretext did he slay the captive kings?

22, 23. What offer did he magnanimously refuse?

24-26. What reward did he accept?

24. "Because they were Ishmaelites:" the Arabian tribes have always been addicted, like our Indians, to personal ornament; decorating also their camels with precious metals. (Verse 26.)

27. Did Gideon ever fall from the true worship of Jehovah?

"Ephod," — the principal garment of the high priest. He probably instituted some imitation of the tabernacle service.

33-35. Did the nation remember his services after his death?

JUDGES IX.

2. How many sons did he leave?

1-3. Which son obtained great influence?

5, 6. By what crime did he gain the chieftainship?
Who alone escaped?

7-15. By what fable did Jotham draw the people's attention?

This is the oldest specimen extant of this form of composition.

16-20. What application did he make of his fable?

23, 24. Did Abimelech's popularity last?

26, 27. Who headed a conspiracy against him?

30-34. Was he warned of his danger?

40, 41. What success did he have against the conspirators?

45. How was the rebel city treated?

46-49. What was done to a stronghold of the place?

50-54. How was Abimelech finally slain?

53. "All-to," — an old English word for "entirely." The history of Gideon's family here closes abruptly.

LESSON XLVIII.

The History of Jephthah and Samson.

1229-1113 B.C.

JUDGES X.

1-3. What two judges are next merely mentioned?

4. "Ass-colts:" judges and civil rulers used these animals, in distinction from the more military horse. So Deborah's song refers to magistrates; as, "Ye that ride on white asses." (Chap. v. 10.)

6. What yet greater idolatries followed these deliverances?

7. Who now punished them?

11-14. With what rebuke was their prayer for aid met?

15, 16. What effect had this upon them?

18. For whom did they make inquiry?

JUDGES XI.

2, 3. What had been the life of Jephthah the Gileadite?

3. "Vain men," — reckless men, outlaws.

5. Who applied to this chief of banditti?

9, 10. On what terms alone would he aid them?

12. What question was sent to the Ammonite king?

13. How did he justify his incursions?

15-22. What portion of the Hebrew history did Jephthah recount?

23, 24. How was their right to the country proved?

28. Would the king make any agreement with him?

30, 31. On the eve of battle, what rash vow did he make?

33. What was the result of his expedition?

34. Who came to meet him on his return?

35, 36. What passed between him and his daughter?

37. How long a respite was granted?

39. Was his vow then fulfilled?

40. What custom arose thence?

JUDGES XII.

1. How did the Ephraimites complain of Jephthah?

What similar accusation had they made against Gideon? (Chap. viii. 1.)

2, 3. What counter-accusation did he make?

4. What civil war ensued?

6. How were the Ephraimites detected?

4. "Because they said," &c.: some private pique, not now intelligible, increased the bitterness of the strife. 6. "Shibboleth," — an ear of corn: they were detected by their provincial pronunciation. "Forty-two thousand," — an improbable number. "Passages," — fords.

8-13. What three judges succeeded Jephthah?

JUDGES XIII.

2, 3. By whom was Samson's birth foretold?

4, 5. What directions were given respecting the child? (Num. vi.)

8-14. At whose request were these injunctions repeated?

17, 18. Did Manoah know who his guest was?

- 19, 20. How did the angel prove his mission?
22. What did Manoah apprehend?
23. How did his wife pacify his fears?
24. What name was given to the child?

JUDGES XIV.

- 2, 3. When of age, what wife did Samson choose?
4. Who oppressed Israel at this time?
- 5, 6. What first proof did Samson give of his uncommon strength?
8. As he went for his bride, what attracted his attention?
14. What riddle did he give at the wedding feast?
- 12, 13. What wager was laid on its solution?
- 15-18. How was it discovered?
19. How did he pay the forfeit?

JUDGES XV.

- 1, 2. What utterly alienated him from his Philistine friends?
- 4, 5. How did he avenge the insult?
- 10-13. By what act did the Jews attempt to conciliate their rulers?
14. Were they successful in their attempts?
- 15-19. What wonders are related to have followed?

LESSON XLIX.

The Death of Samson; Supplementary Narratives.

1113 B.C.

JUDGES XVI.

2, 3. What proof of strength did Samson give at Gaza?

4. Who afterwards obtained influence over him?

5, 6. What secret did she endeavor to obtain?

What was her inducement?

7-10. How did he deceive her?

11-14. How often was this repeated?

16, 17. Did she finally extort the truth?

19, 20. How did she take advantage of it?

21. What was his fate?

23. How was his capture celebrated by his enemies?

“Dagon,” — the fish-god; the chief Philistine deity, whose images were in the shape of a fish, with the head and hands of a man.

25-30. How did Samson revenge himself in dying?

22. How was his restored strength accounted for?

31. How long had he been the Israelites' champion?

The history of the judges, or leaders, ends here. The following narratives, as mentioned in the Introductory Note, are added from another source. From chap. xvii. 6 and xviii. 1, it would appear that the author lived after the establishment of the monarchy. We have no data to fix the time when the events occurred which he narrates. It is generally supposed to have been not long after Joshua died.

JUDGES XVII.

1, 2. In what abrupt manner is Micah's story commenced?

3-5. What idolatrous worship did he institute?
Who officiated as priest?

5. "Teraphim," — tutelar household gods: the same word is translated "images" in Gen. xxxi. 19. The semi-idolatrous establishment founded by Micah, was intended, no doubt, in mistaken honor of Jehovah, whose worship at Shiloh he sought to imitate (see note to chap. viii. 27). The graven and molten figures were intended to symbolize Jehovah, in direct contravention of the law (Deut. iv. 15, 16, and elsewhere).

6. Why was there no restraint upon Micah's actions?

7-10. Whom did he hire as a more lawful priest?

What salary did he offer?

13. What benefit did he expect from the change?

JUDGES XVIII.

1, 2. For what purpose were spies sent out by the Danites?

3. What induced them to stop at Micah's house?

5, 6. What service did the Levite do them?

7. What city did they select for invasion?

Why was success probable?

14-18. How did they repay Micah's hospitality?

19. Was the priest easily induced to follow them?

22-26. Why did not Micah resist?

27, 28. Were the Danites successful in their expedition?

Where has it been briefly related before? (Josh. xix. 47.)

30, 31. How long did the idolatrous worship thus founded continue?

30. "Captivity of the land" probably should be "of the ark," which remained at Shiloh until captured by the Philistines. (1 Sam. iv. 11.)

JUDGES XX.

1, 2. Where did all the chiefs of Israel come together?

4. Who had summoned them?

4-7. What outrage had induced him to this measure?

4. "Concubine," — second wife. The connection was legal.

8-11. What action was resolved upon?

12, 13. What demand was made of the Benjamites?

Would they give up the criminals?

16. "Left-handed," — double-handed; who could use both hands alike in wielding sword or sling.

20-25. What was the result of the first battles that ensued?

28. Who is said to have been high priest then?

35. What was the result of a third encounter?

40. What was done to the guilty city?

47. How many remained of the whole tribe?

JUDGES XXI.

1. What oath had been sworn by the other tribes?

2, 3. What relenting feelings soon arose?

6, 7. What difficulty lay in the way of alliance with the Benjamites?

14, 15. What measures of reconciliation were taken?

19-21. By what stratagem was the tribe recruited?

25. How does the writer again account for all this lawlessness?

RUTH.

INTRODUCTORY NOTE.

THE Book of Ruth was, in the Jewish division of the sacred books, sometimes united to that of Judges, to which it belongs in point of time. The exact date of the events it narrates is unknown. The author probably lived in the time of David (see chap. iv. 22). He shows by iv. 7 that he is relating a history of "former times." The book contains a simple domestic history, in beautiful contrast with the gloomy scenes which close the preceding Book of Judges. Its truth and genuineness it is impossible to doubt.

 LESSON L.
The History of Ruth and her Family.

RUTH I.

1. In what age did the following events occur? What induced a Hebrew family to leave Judea?
2. Of whom did the family consist?
4. How long did they reside in Moab?
- 3-5. What changes took place during that time?
6. When did Naomi decide to return home?
- 7-9. How did she dismiss her daughters-in-law?

14. Which of them left her?

“Orpah kissed,” &c.: most other versions here insert “and departed to her own people.” It probably should be inserted.

16, 17. In what affectionate words did Ruth refuse to go?

19. How was Naomi received in her own city?

20, 21. What did she say of her afflictions?

20. “Naomi,” — pleasant; “Mara,” — bitter.

22. At what season was this?

The barley-harvest was in the spring.

RUTH II.

1. Who was Boaz?

2, 3. Where did Ruth meet him?

Was gleaning legally permitted to the poor? (Lev. xix. 9, 10.)

8, 9. How did Boaz show favor to her?

11. What moved him to this kindness?

12. What beautiful blessing did he give her?

14-16. How did he favor her yet further?

19, 20. How did her mother speak of Boaz?

23. How long did she glean in his fields?

The wheat-harvest was about two months later than the barley-harvest; being in the latter part of our May.

RUTH III.

What claim had the widow of an Israelite on his next of kin? (Deut. xxv. 5, 6.)

In the Mosaic law, a brother of the deceased alone is required to marry the widow; no allusion being made to more distant relations. It is likely, however, that, when there were no brothers, custom obliged the next of kin to take this part.

1, 2. Who sent Ruth to make the legal claim on Boaz?

11-13. Did he allow her claim?

12. What obstacle lay in the way?

15. With what present did he send her home?

RUTH IV.

1, 2. What measures did Boaz take the next morning?

1. "Gate." (See note to Gen. xix. 1.)

3, 4. What offer did he make to his kinsman?

Was the family of an Israelite forced to sell his land, expected to redeem it?

4. Was this kinsman disposed to do so?

5. What condition was annexed to this purchase?

"Thou must buy it," &c.: more properly, "thou must also acquire Ruth."

6. Was the kinsman willing to fulfil this also?

"Lest I mar," &c.: he probably feared to introduce discord into his own family.

7. What was the custom in case of such a refusal?

The origin of this custom is found in Deut. xxv. 9. The form had been modified with the growth of refined feelings and manners.

9, 10. What notification did Boaz then give?

11. Did the transaction meet the approval of the elders?

14, 15. How did her friends congratulate Naomi?

17. What great king descended from this union?

FIRST BOOK OF SAMUEL.

INTRODUCTORY NOTE.

THE two Books of Samuel and the two Books of Kings form one continuous history, written in the same style, and probably by the same hand. Their present division is arbitrary, and comparatively modern. Conjecture is vain respecting the author. From some Chaldee idioms, from his occasional explanation of words and customs obsolete in his own time (as 1 Sam. ix. 9), and from other indications, it is supposed that he lived near the time of the Captivity, and compiled these books from memoirs and documents of earlier date. When these documents differ, he occasionally inserts two accounts of the same events, without attempting to reconcile them, as in his narrative of David's introduction to Saul.

The historian makes no claim to inspiration; but is doubtless faithful and trustworthy, writing with a simple impartiality, and a devout reference to the providence of God in all the events he relates, that compel respect and admiration. He sets forth most clearly the momentous truth of the moral government of God, both over individuals and nations.

The First Book of Samuel continues the history of the Judges, in the lives of Eli and Samuel; and

then proceeds to narrate the establishment of the Hebrew monarchy in the person of Saul, the deposition and death of Saul, and the early life of his successor, David.

LESSON LI.

The Birth and Early Life of Samuel.

1151-1112 B.C.

1 SAM. I.

- 1, 2. What is said of Elkanah and his family?
Was he of Levitical descent? (1 Chron. vi. 33, 34.)
3. Who were the priests at Shiloh when this history begins?
7. Did Hannah attend the yearly festival at Shiloh?
11. What vow did she make during one of these visits?
What was the name of the vow she thus took for her child? (Num. vi.)
12. Who noticed her prayer?
- 14-18. What passed between her and the venerable high priest?
20. How was her prayer answered?
"Samuel," — heard of God.
22. How did she propose to fulfil her vow?
- 24-28. What was done with the child, when old enough?

1 SAM. II.

What is contained in the first part of this chapter?

This psalm the historian probably found attributed to Hannah, and inserts it here, although it is not peculiarly appropriate to the birth of her child. 1. "My horn:" the horn, which serves for defence and ornament to so many animals, is used in Scripture as symbolical of power and glory. 10. Hannah is represented as speaking prophetically of the future anointed kings. (Comp. verse 35.)

12. What was the character of Eli's sons?

"Belial," — evil, destruction: they were "sons of evil."

13, 14. What instance of their extortion is given? What was their lawful share? (Lev. vii. 31, 32.)

15, 16. What other ritual law did they habitually break? (Lev. vii. 23–25.)

17. What effect did this conduct have on the people?

22–25. Were Eli's remonstrances of avail?

Did he use proper authority to restrain his sons? (Chap. iii. 13.)

18, 19. How did Samuel pass his childhood?

26. How was he regarded by God and man? (Comp. Luke ii. 52.)

27. Who sought Eli to warn him?

31–36. What was to be the fate of his family?

35. Who was to succeed to the priestly office?

"A faithful priest:" "I will establish the priesthood in a more righteous line."

When was this prophecy finally fulfilled? (1 Kings ii. 27.)

1 SAM. III.

1–10. Repeat the story of the call of Samuel.

1. "The word," &c.: or, "oracles were rare in those days; visions were not frequent."

11-14. What message was delivered to him?

15-17. Why did he hesitate to repeat it to Eli?

18. How did Eli receive the evil news?

19-21. Were other divine communications received by Samuel?

20. "Dan to Beersheba:" the extreme north and south of the country.

1 SAM. IV.

2. What military reverses did the Israelites meet?

3, 4. What did they do to insure success?

5-9. What effect was produced in the opposing camps?

10, 11. What disasters followed?

12-14. How was the news conveyed to Eli?

16-18. How was he affected by it?

How long had he judged Israel?

1 SAM. V.

1, 2. What was done with the ark?

3, 4. How was its sacredness manifested?

4. "Only Dagon was left:" "the stump of" is in Italics,—only the fish part. (See note to Judges xvi. 23.)

5. What custom originated from this circumstance?

6. What calamities fell on the inhabitants of Ashdod? (Chap. vi. 5.)

8-11. Did the same plagues follow the ark to other cities?

1 SAM. VI.

1. How long did it remain with the Philistines?

2-5. How did they resolve to appease the offended Deity?

7-9. By what test would they try if these evils came from him?

12. What was the result of their trial?

13-15. With what rejoicings was the ark received in Israel?

Was Beth-shemesh one of the Levites' cities? (Josh. xxi. 16.)

18. How was the place pointed out in the author's time?

19. For what sacrilege were the men of the city smitten?

Some Hebrew manuscripts read, "seventy men."

21. What message did they send to a neighboring village?

Why the ark was not sent back to Shiloh, we do not know: probably that was laid desolate by the Philistines. (See Jer. vii. 12.)

LESSON LII.

Samuel as Prophet; the Election of a King.

1112-1091 B.C.

1 SAM. VII.

1, 2. How long did the ark remain at Kirjath-jearim?

Who removed it thence after that time? (1 Chron. xiii. 6.)

1. "Eleazar:" we know nothing of this family, nor what service was rendered to the ark during the time. It was not permanently kept in this village, as we hear of its being in other places occasionally. 2. "Lamented:" probably the regular ritual worship was entirely broken up.

3. Who now assumed the headship of the people?

No record of Samuel, from his childhood until this time, has been preserved. He takes advantage of the public sorrow to issue a manifesto against idolatry, and with good effect.

5, 6. What penitential ceremonies were performed at Mizpeh?

6. "Pouring out water," — a ceremony not prescribed by the law, but considered symbolical of cleansing and repentance.

8. Whom did the Israelites choose to present their prayers to God?

9. Was his intercession effectual?

10. What phenomena assisted them against their enemies?

12. What memorial was erected on the spot?

"Ebenezer," — the stone of help.

13, 14. Was the conquest of the Philistines complete? (Chap. xiv. 52.)

15-17. What was Samuel's custom in exercising his office as judge?

Where did he live?

1 SAM. VIII.

1-3. Did Samuel's sons follow his example?

5. What measure was proposed to him?

6. Did it meet his approbation?

11-18. In what manner did he endeavor to discourage the people?

19, 20. What seems to have been their motive in persisting?

22. Was Samuel directed to consent?

Did the law allow of this change of government? (Deut. xvii. 14, 15.)

The disorders of the country, for the last four centuries, had been such as to arouse a general desire for a more stable government. The attempt to institute such a change had been made partially at other times (see Judges viii. 22, ix. 6); but this seems to have been a general movement in its favor. 4. "All the elders gathered together." The theocratic government was not, however, altogether abandoned: the king ruled, but by delegated power.

1 SAM. IX.

1, 2. Who was Saul?

What was his personal appearance?

3-6. What incident led him to seek Samuel?

7, 8. What humble present did he bring?

9. What was the ancient name for a prophet?

11-13. Where was he directed to find the seer?

12. "A high place:" though the worship of Jehovah in such places was forbidden, yet it seems to have been tolerated, while the regular services at the tabernacle were interrupted.

15-17. How did Samuel know him when they met?

19-21. In what mysterious manner was Saul received?

22-24. With what distinction was he treated by Samuel?

26, 27. What time did Samuel choose to reveal his destiny to him?

1 SAM. X.

1. With what ceremony was he declared king?

Anointing was considered emblematical of consecration to the service of God, or to any high and solemn purpose.

2-5. By what signs should Saul be convinced of Samuel's divine commission?

8. At what time should they meet again?

9, 10. What change did this revelation of his destiny produce on Saul?

10. "Prophets," — sacred minstrels: the same word is used for both.

11, 12. What proverb arose from this circumstance?

12. In the first part of this verse, the text is incomplete.

14–16. Did Saul relate his adventures at home?

17–19. Where did the people meet to choose a king?

Did Samuel again remonstrate against the change?

20, 21. How was a king selected?

21, 22. Was Saul ambitious of the office?

23, 24. How did the people receive him?

25. Who explained their new duties to them?

26, 27. Did the people submit unanimously to Saul?

1 SAM. XI.

1. Who made war against Jabesh?

2. What cruel terms did he impose?

3. How long a respite did he grant?

7. What summons did Israel receive from Saul?

Some bloody symbol like this was a common summons to war, in primitive nations. The "fiery cross" of the Highlands of Scotland was dipped in the blood of a victim.

7, 8. Did the nation rise at the signal?

11. What was the result of Saul's first trial in arms?

12, 13. What effect did this have on his popularity?

How did he show himself clement as well as brave?

14, 15. How did Samuel improve the opportunity?

LESSON LIII.

The Reign and Deposition of Saul.

1091-1059 B.C.

1 SAM. XII.

1-3. On resigning his authority as head of the tribes, what public appeal did Samuel make?

4, 5. How did the people bear witness to his faithfulness?

7-13. How did he then accuse them of ingratitude to God?

14, 15. Had their duties to Him, their first King, been abrogated?

17, 18. What sign from heaven confirmed Samuel's words?

17. "Wheat-harvest," — the dry season in Judea, when rain is almost unknown.

19. Did the people acknowledge their sin?

20-25. With what excellent words did Samuel conclude?

1 SAM. XIII.

2, 3. When next we hear of Saul, in what war was he engaged?

1. This verse is evidently corrupt. A number of years must have passed; for Saul, who was a young man when called to the throne, has now an adult son. The Philistines must have greatly increased in power during this period.

3. Who had provoked the war?

5, 6. What panic was spread by the Philistine army?

8-10. On what occasion did Saul usurp Samuel's office?

The history is not clear in this place. Verse 8 seems to refer to chap. x. 8; yet it cannot be the same transaction, for the reason given above. Apparently two accounts are given, from different sources, of the offence for which Saul was deposed. Chap. xv. contains the second.

11, 12. How did he excuse himself?

13, 14. What penalty was denounced on his presumption?

17. How many bands of marauding Philistines were abroad?

22. Were Saul's army well equipped?

19. Whence arose this deficiency?

1 SAM. XIV.

2. How large was Saul's army?

6. What secret expedition did Jonathan undertake?

What faith encouraged him and his companion?

11. With what taunt did the enemy receive them?

13-15. What panic did their onslaught create?

15. "Earth quaked," — a metaphorical expression.

16, 17. How was Jonathan's absence discovered?

20. Did the battle become general?

18, 19. Saul begins to consult the priest, probably as to the propriety of an onset; but, the panic increasing, he delays no longer.

21, 22. Who joined in the general pursuit of the Philistines?

24. What vow had Saul taken in the name of his army?

26. How strictly was it observed?

28. What was the natural consequence of this abstinence?

27. Who innocently broke the oath?

29, 30. How did he defend his conduct?

32. The affray being over, what law did the famished people break? (Lev. iii. 17.)

34. How did Saul stop this irregularity?

The ark being in the camp (verse 18), such offerings were legal.

37. What made Saul suspect that his vow had been broken?

39. What rash oath did he utter?

43, 44. Did he persist when he discovered the guilty one?

45. Who saved Jonathan from his father?

47, 48. Against what nations did Saul distinguish himself?

49. What children had Saul?

50. Who was his general? What relation was Abner to him?

52. By what means did he recruit his army?

1 SAM. XV.

The following is a different account of the rejection of Saul.

3. What orders respecting Amalek did Saul receive?

2. What ancient injury is referred to? (Exod. xvii. 8.)

6. Who were spared on account of former kindness?

Jethro, the father-in-law of Moses, was a Kenite; and the kindness shown by his family to the Israelites is supposed to be here referred to.

7-9. In what respect did Saul disobey the given directions?

13. Did he attempt to hide his fault?

15. What excuse did he make for it?

22, 23. What message did Samuel deliver to him? (Verse 16.)

What eternal truth is here revealed?

24, 25. Did Saul then confess his disobedience?

26. Would the prophet repeal his sentence?

28, 29. Why was it irrevocable?

30, 31. How far did he consent to honor Saul?

32, 33. How was Agag put to death?

32. "Surely," &c.: probably, "I am going to be spared."

35. What were Samuel's feelings toward Saul?

"Samuel came no more," — had no further connection with him as king.

LESSON LIV.

The Early Life of David; his Friendship with Jonathan.

1059-1056 B.C.

1 SAM. XVI.

1. Whom was Samuel directed to anoint king in Saul's stead?

2, 3. How was he to meet with the chosen one?

The ark may have then been at Bethlehem; in which case, it would be natural for Samuel to go thither.

5, 6. Whom did he at first suppose to have been elected?

7. What solemn truth is contained in this verse?

10, 11. How many sons had Jesse?

Where was the youngest?

12. What was his personal appearance?

13. How did Samuel fulfil his commission?

14, 15. With what periodical fits of insanity was Saul afflicted?

This is the first instance of the ascription of insanity to evil spirits, which afterwards became universal among the Jews. (Matt. viii. 16, &c.)

16. What alleviation was proposed to him?

18. Who was selected for this purpose?

19-21. How was David brought before Saul?

23. What was the effect of his ministrations?

What Psalms are supposed to have been written by this young poet during his shepherd-life?

Ans. Ps. viii., xix., xxiii., xxix., and probably others.

1 SAM. XVII.

The following is a different account of David's introduction to Saul. The two are not easily to be reconciled. (Comp. xvi. 21 with xvii. 28 and 55.)

1-3. What two armies lay opposed?

4. Who was the champion of the Philistines?

4-7. How are his proportions and armor described?

8-10. How did he defy the Israelites?

16. For how many days was his challenge unanswered?

12-15. How is David's family described?

17, 18. On what errand did David seek the camp?

20-23. At what juncture did he arrive?

25. What was the reputed reward for slaying Goliath?

26. What was David's bold speech on beholding him?
28. Of what did his brother accuse him?
31. To what did his words lead?
32. What offer did he make to the king?
33. How did Saul regard his boldness?
- 34-37. How did David justify it?
- 38, 39. How would Saul have equipped him for the conflict?
40. What simple preparations did he make?
- 42-44. How did the Philistine regard him?
- 45-47. How did David declare his trust in God?
- 48-50. What was the result of the combat?
- 51, 52. What effect did this victory have on the two armies?
54. What trophies did David take away? (Chap. xxi. 9.)
- 55, 56. What passed between Saul and his general?
- 57, 58. How was David brought before Saul?

1 SAM. XVIII.

- 1-3. What friendship arose between David and Jonathan?
4. How was it shown by the latter?
5. To what post was David appointed?
- 6-9. What excited Saul's jealousy of him?
- 10, 11. How, in a fit of insanity, did he attempt his life?
- 12-15. What form did his insanity usually take?
- 17-21. What connection did he purpose to form with David?
- How would this serve to rid him of his rival?
23. Did David presume to aspire so high?

25-27. Did Saul's plot against him succeed?

28, 29. Was harmony promoted by the marriage?

30. How was David regarded by the nation?

1 SAM. XIX.

1. What orders did Saul give to his family?

2, 3. Who promised to intercede for him?

4-6. How far was his intercession effectual?

8-10. What new success of David's brought back the hatred of Saul?

11-16. How did his wife save David?

18. With whom did he take refuge?

20, 21. How was he repeatedly saved from capture?

23, 24. What is related of Saul himself?

Compare chap. x. 10-13. Probably a different account of the origin of this proverb.

1 SAM. XX.

1, 2. Did Jonathan know of Saul's increased enmity?

3. How did David account for his not knowing it?

How did he regard his own danger?

5-7. What test of Saul's intentions did he propose?

8. Of what did he remind his friend?

12, 13. Did Jonathan swear to stand by him?

14, 15. What promise did he require in return?

Jonathan evidently knew that David was divinely appointed to be king. 16. "May his enemies requite it, if he breaks his vow."

17. What is said of his love for David?

19. Where should David learn the result of Jonathan's trial?

20-22. By what token should he learn it?

25-27. How soon did Saul speak of his absence?

30, 31. What decisive words convinced Jonathan of his friend's danger?

What was Saul's reason for his hate?

33. Did his rage even extend to his own son?

35-39. How was the appointed signal given?

41, 42. What was the sorrowful parting of the friends?

LESSON LV.

David's Life in the Wilderness.

1056-1053 B.C.

1 SAM. XXI.

1. To whom did David go for food and arms?

"Nob," — a city of Benjamin, where the tabernacle seems now to have been erected.

2. Did he reveal the true case to the high priest?

3, 4. What was the only food the priest had with him?

Was it lawful for any but the priests to eat this? (Lev. xxii. 10.)

5. "Though it were," &c.: rather, "Since there is other bread sanctified this day," &c.

6. Did the priest yield to his importunity?

How does our Saviour refer to this act of necessity? (Matt. xii. 3, 4.)

7. What hostile witness was present?

8, 9. With what weapon was David furnished?

10. In whose court did he then take refuge?
 11. Was he known there?
 13, 14. How did he escape the danger he suspected?

1 SAM. XXII.

- 1, 2. Who collected around him at Adullam?
 A cave in one of the mountains of Judea, near Bethlehem, is still pointed out as the cave of Adullam. It is an immense natural cavern.
- 3, 4. To whose care did he commit his parents?
 What claim had the family on the Moabites?
 (Ruth iv. 10 and 17.)
5. Did he remain permanently at the cave?
 "Gad:" we hear now for the first time of this prophet, who was ever after a friend of David. He probably was a pupil of Samuel.
- 7, 8. Of what did Saul jealously accuse his servants?
 9, 10. Who informed him of David's transactions?
 11-13. Whom did he call to account?
 14, 15. Did Abimelech know of David's disgrace?
 Which part of the charge did he deny?
 17-19. What savage vengeance did Saul take?
 20. Who alone escaped?
 20-23. How did David receive the fugitive?

1 SAM. XXIII.

- 1-5. What service did David and his band do his country?
 6. "An ephod:" Abiathar had brought with him the high priest's dress; which is given as a reason for David's being able to "inquire of the Lord." Even in the absence of the ark, peculiar sanctity was presumed to belong to the high priest in his official robes.

7, 8. Did Saul relent toward him?

14. Where did he take refuge?

What is said of Saul's active hatred?

16-18. What consolation did David have in his troubles?

Do we ever hear of the friends meeting again?

19, 20. Who promised to betray David?

25, 26. How near was he to being taken?

27, 28. What diverted Saul from the pursuit?

1 SAM. XXIV.

1, 2. When did he resume it?

3, 4. How did he fall into David's power?

6, 7. What magnanimity did David show?

8-11. How did he make his danger known to Saul?

12-15. How did he deprecate his rage?

What ancient proverb is quoted?

16-19. How far was Saul softened by his conduct?

20, 21. What condition did he require in return for peace?

22. Did David yet venture to leave his retreat?

What records of himself has David left, during these times of trouble?

Ans. Ps. xviii., xxii., xxxiv., lii., liv., lvi., lvii., lix., cxlii.

What spirit do these Psalms show?

What interesting incident belongs to this time?

(2 Sam. xxiii. 13-17.)

Why was the well of Bethlehem so dear to David?

1 SAM. XXV.

1. With what great loss did Israel meet?

Whither did David and his band now go?

- 2, 3. What family lived in that neighborhood?
What character did they bear?
4. What occasion for festivity came round?
- 5-8. How did David ask a share in this festivity?
What claim did he lay to good treatment?
- 10, 11. How were his messengers repulsed?
13. What preparations for reprisals did he make?
How large was his band of outlaws?
- 14-17. To whom did Nabal's servants go for directions?
Did they bear testimony to the service David had done him?
- 18-20. What measures did Abigail take?
- 23-27. How did she seek to conciliate David?
29. What curious Eastern metaphor is contained in this verse?
- 28-31. Did she know of his promised greatness?
- 32, 33. Was he ready for peace?
- 36-38. What effect did the news of his past danger have on Nabal?
39. How did David rejoice that he had been kept from evil? (Ver. 33.)
- 40-42. What connection did he form with the family?
44. What had become of Michal?

1 SAM. XXVI.

2. Whither did Saul next pursue him?
- 5, 6. Who accompanied David to the hostile camp?
Who were Joab and Abishai? (1 Chron. ii. 16.)
- 7-9. What second proof of forbearance did David show?
- 9, 10. Why was he so reluctant to injure Saul?

12. What tokens of his visit did he take away?

13-16. How did he taunt the king's guard?

21. Did Saul acknowledge his own ungrateful conduct?

LESSON LVI.

David leaves the Country; the Death of Saul.

1053-1051 B. C.

1 SAM. XXVII.

1-3. Despairing of safety in his own land, whither did David go?

Had he been in Gath before? (Chap. xxi. 10.)

There was nothing now to fear from the jealousy of Achish's court, as on the former occasion. his fugitive condition must have been well known.

4. Did Saul pursue him longer?

6. What mark of favor did Achish give him?

7. How long did he dwell in Gath?

What Psalm belongs to this time? (Ps. lvi.)

8, 9. What treacherous attack did he make on his neighbors?

10, 11. How did he deceive his kind host?

10. "Road," or raid, — an old word signifying a hostile expedition.

12. Did Achish believe him faithful?

1 SAM. XXVIII.

1, 2. What post did he give David in his army?

2. "Keeper of my head," — "captain of my life-guards."

4, 5. What invasion alarmed Saul?

6. What reason had he for despondency?

7. What unlawful means of knowledge did he seek? (Deut. xviii. 10.)

3. Why was this more surprising in him?

8. How did he seek the witch of Endor?

9, 10. How was she persuaded to practise her art?

12. Did she discover who had applied to her?

13, 14. What did she say she saw?

Is Saul said to have seen any thing?

15. What did Saul say that made her safely prognosticate evil?

16-19. What message did she give, speaking in Samuel's name?

20. What effect did it have on Saul?

The woman may have been simply an impostor, who acted upon Saul's enfeebled mind to terrify him; or she may have possessed the imperfectly understood mesmeric power, which reflected his own forebodings in words apparently from another world. The Septuagint calls the woman by a title precisely equivalent to ventriloquist.

20. How long had Saul been fasting?

21-25. How was the interview closed?

1 SAM. XXIX.

2. What was David's place in the Philistine army?

3, 4. Who suspected his fidelity?

On what reasonable grounds?

6, 7. Was he in consequence removed from the army?

9. Did Achish yet share the suspicions of his court?

11. Whither did David return?

1 SAM. XXX.

1-3. What sad news met him?

5. How had David suffered personally?

6. How were the people inclined to treat him?
Was he really responsible for the injury? (Chap. xxvii. 8.)
- 7, 8. What encouragement did he receive?
9. How far did he pursue the Amalekites?
- 11-15. Who served as guide to the hostile camp?
- 16, 17. How did David surprise it?
18. Was all recovered that had been lost?
20. What was done with the extra booty?
- 21-24. What act of justice did he perform in its distribution?
25. Did this become a precedent?
26. To whom did he send tokens of remembrance?

1 SAM. XXXI.

1. What was the result of the Philistine invasion?
2. What became of Saul's sons?
- 3, 4. What was his own fate?
5. Did his armor-bearer survive him?
7. Was the Israelites' cause wholly abandoned in consequence?
- 9, 10. What was done with the deceased monarch?
- 11-13. How did the men of Jabesh show their attachment to him?
What favor had he done them? (Chap. xi.)
- To what does the author of Chronicles ascribe Saul's downfall? (1 Chron. x. 13, 14.)

SECOND BOOK OF SAMUEL.

INTRODUCTORY NOTE.

THE Second Book of Samuel continues the biography of David until the time of his death is at hand; relating his gradual elevation to universal dominion, his establishment of religious worship at Jerusalem, and his victories over the enemies of Judea. It narrates with equal impartiality his aberrations from the path of duty, his domestic afflictions, and his temporary exile by his unnatural son Absalom. The history in the First Book of Chronicles runs parallel with the Second of Samuel. Any important deviations will be noticed as they occur.

 LESSON LVII.

David's gradual Accession to the Throne of Israel.

1051-1042 B.C.

2 SAM. I.

1-4. Who brought the news of Saul's death to David?

6-10. What story did the Amalekite narrate?
What trophies had he brought?

This narrative differs from the former account of Saul's death; but it may probably have been an invention of the Amalekite to procure favor in David's eyes by claiming to have slain his enemy.

11, 12. How did David receive the intelligence?

13-16. What treatment did the messenger meet with?

19-27. What elegy did he compose on this occasion?

18. Whence did the author of the history extract this song?

18. "The use of the bow:" in the original, it is simply "the bow." No doubt the song was so called. "Book of Jasher," — a collection of poems, now lost, before referred to (Josh. x. 13). This elegy, which is very beautiful in the original, is not adequately rendered in our translation.

2 SAM. II.

1. To what city of Judah did David return?

2, 3. Did his whole family accompany him?

4. By whom was he immediately acknowledged king?

5-7. How did he endeavor to conciliate the party of Saul?

8. Who took the lead of the army after Saul's death?

8, 9. Whom did Abner set up as king over Israel?

8 and 11. Where were the two courts established?

10. Did any tribe but Judah follow David?

This is the first time that the distinction is made, which afterward became permanent, between the kingdoms of Israel and Judah. Ephraim and Judah were rivals almost from the first. The powerful tribe of Judah, situated at the south, had always been disposed to act for itself; while the central position of Ephraim, and the pre-eminence it acquired from being the tribe of Joshua, fitted it to become the head of the remain-

ing tribes. Benjamin afterwards adhered to its neighbor, Judah; but, as Saul was a Benjamite, it naturally belonged now to his party.

11. How many years did David hold a divided empire?

13. Who was the leader of the servants of David?

For what service had he been promoted? (1 Chron. xi. 6.)

13-17. What personal conflict led to the first battle?

Who were worsted?

18. How many sons had David's sister Zeruiah?

19-23. How was one of them slain on this occasion?

26-28. How was the combat finally stopped?

27. "Unless," &c.: "Even if thou hadst not spoken, I should soon have discontinued the pursuit."

2 SAM. III.

1. What is the summary of this seven years' war?

6. Who was the main stay of the house of Saul?

9, 10. Being insulted by Ish-bosheth, what did he resolve to do?

12. Did he proceed to treat with David?

13. What preliminary condition did the latter make?

15. Was this condition fulfilled?

No doubt through the influence of Abner, who escorted her to David.

17-19. Had Abner consulted with the heads of his party?

20, 21. How far had the intrigue gone?

22-25. When Joab discovered it, how did he remonstrate?

26, 27. How did he effectually break it off?

Probably jealous of the high place Abner would hold in David's favor, if the negotiation succeeded. He made Asahel's death an excuse to rid himself of his rival.

28. Did David declare himself guiltless of this murder?

31-35. In what public manner did he show his grief?

33, 34. What fragment of an elegy is preserved?

36, 37. Did he clear himself in the eyes of the people?

2 SAM. IV.

1. How were Saul's party affected by this event?

Of course, the court of Ish-bosheth knew nothing of Abner's treason.

4. What member of Jonathan's family survived?

5, 6. How was the king treacherously slain?

8. With whom did the murderers attempt to gain favor?

9-12. How did David receive them?

2 SAM. V.

1, 2. What measure did Saul's party now take?

3. What solemnity followed?

How was the coronation celebrated? (1 Chron. xii. 38-40.)

4. How old was David at this time?

5. How long did he reign over all the country?

6, 7. What city did he conquer for his capital?

What was the ancient name of this city? (Gen. xiv. 18.)

What was it called before it was captured by David? (1 Chron. xi. 4.)

6-8. The proverb here repeated, and the account of its origin, are both too obscure for us to comprehend them.

9. How did he improve the city? (1 Chron. xi. 8.)

10 and 12. What is said of his prosperity?

11. With what king did he hold friendly intercourse?

What Psalm did he write when his house was dedicated? (Ps. xxx.)

17, 20. Was David equally prosperous abroad?

In what Psalms does he praise God for his victories and prosperity? (Ps. ix., xxi., cxliv.)

What Psalm records his resolution to govern uprightly? (Ps. ci.)

LESSON LVIII.

The Ark brought to Jerusalem; David's Crime against Uriah.

1041-1030 B.C.

2 SAM. VI.

2. What was David's next undertaking?

Was this done with the consent of the whole nation? (1 Chron. xiii. 1-4.)

"Baale," — the same as Kirjath-jearim. (1 Chron. xiii. 6.)

3-5. With what ceremonies was it brought?

6, 7. What marred the festivity?

10-12. How long did this delay David's intention?

Where was the ark meantime?

12-15. How was it removed thence?

17-19. What celebrated its final installation in Jerusalem?

Was it placed in the same tabernacle which Moses built? (2 Chron. i. 3, 4.)

What warning was taken from Uzzah's death? (1 Chron. xv. 2 and 13.)

What Psalm was sung on the occasion? (1 Chron. xvi. 7.)

The Psalm here quoted consists of two Psalms in the Psalter; viz., cv. and xevi.

What other Psalms celebrate this event? (Ps. xxiv., lxviii., cxxii.)

Was the national seat of worship ever changed again?

2 SAM. VII.

2. What pious intention did David intimate to Nathan?

"Nathan." We know nothing of this prophet, except his occasional interviews with David. He is said to have written memoirs of his time, as well as Gad. (1 Chron. xxix. 29.)

Why was he not permitted to fulfil this intention? (1 Chron. xxviii. 3.)

10-16. What promises regarding his family did he receive?

12, 13. Who should build the proposed temple?

How has the 16th verse been fulfilled? (Acts ii. 30.)

18. How did David acknowledge God's favors?

With what ascriptions of praise does the chapter close?

2 SAM. VIII.

2, 6, and 14. What nations became tributary to David?

11, 12. Whence did he derive riches for the future temple?

15. What is said of his reign?

The history of military transactions in this chapter is too fragmentary to be clearly understood.

18. "Cherethites and Pelethites:" supposed to be a royal body-guard, — most probably from some subjugated native tribes.

2 SAM. IX.

1. What effort did David make to repay former kindness?

2-4. Who informed him of Mephibosheth's existence?

How had this young man become lame? (Chap. iv. 4.)

7. What promises did David make to him?

8. Did he expect such treatment from the king?

9, 10. What provision was made for his maintenance?

13. Did he himself reside at court?

2 SAM. X.

1, 2. To whom did David send a message of condolence?

We do not know the nature of the favors here alluded to.

7. Receiving insults in return, whom did he send against the Ammonites?

8. Who were their allies?

13, 14. What was the result of the battle?

17, 18. Who headed a still more successful war against the Syrians?

2 SAM. XI.

- 2, 3. What woman attracted David by her beauty?
 6, 7. With whom was her husband serving in war?
 8-11. What seems to have been Uriah's character?
 14-17. By what act of villany was he got rid of?
 23-25. How did David hear of Uriah's death?
 26, 27. Did he obtain the object of his crime?

2 SAM. XII.

- 1-4. What parable was related to him by Nathan?
 5, 6. How did he receive the narrative?
 7-9. How was it applied to his own case?
 10. What evil was denounced against his family?
 13. Did David acknowledge his guilt?
 14. What immediate punishment should it receive?
 15-17. How did he endeavor to avert the blow?
 18. Did it fall, notwithstanding his prayers?
 19-23. In what resigned spirit did he meet the bereavement?
 What touching Psalms testify his true penitence? (Ps. xxxii., li.)
 24. What child, afterward famous, was then born?
 25. "Jedidiah," — beloved of Jehovah. This name never seems to have been used. From this time forward, David's life is darkened by a series of domestic discords and feuds.
 26-30. What important foreign victory did David obtain?

LESSON LIX.

The Rebellion of Absalom.

1026-1019 B.C.

2 SAM. XIII.

22. Between which of David's sons had bitter hatred arisen?

23. To what feast did Absalom invite all his family?

28, 29. How did he revenge the long-past wrong?

30. What exaggerated report reached David?

32. Had this murder been long resolved upon?

36. How was it lamented by the survivors?

37. Whither did Absalom flee?

What relation was Talmai? (Chap. iii. 3.)

38. How long was he banished?

2 SAM. XIV.

1-3. Who contrived a scheme for his recall?

4-7. Under what pretence did the woman he sent, plead Absalom's cause?

11. Did David promise to defend her son?

13, 14. How did she apply the case to Absalom?

19. Who did David suspect had instigated her?

21-24. How far was Absalom restored to favor?

28. How long was it before the king would see him?

25, 26. What is said of his beauty?

"Two hundred shekels after the king's weight,"—about two and a half pounds. Very probably there is some error in the numerals.

29-31. How did he obtain Joab's attention?

33. Was a full reconciliation at last brought about?

2 SAM. XV.

1-6. By what methods did Absalom seek popularity?

7-9. On what pretence did he leave the court?

7. "Forty years:" an evident mistake of some transcriber.

10. Where did he erect the standard of rebellion?

11. Who had accompanied him from Jerusalem?

12. What trusted counsellor forsook David for his son? (Chap. xvi. 23.)

12, 13. Was the conspiracy a formidable one?

14. What course did David deem it necessary to pursue?

18. Who went with him beside his guards?

"Gittites," — a band of soldiers from Gath, in David's pay. Their leader appears to have also had a strong personal attachment to his cause.

19-21. How did the Gittites prove their faithfulness?

24. Who else proposed to attend him?

25, 26. Why would not the king allow it?

27, 28. What service could these priests do him by remaining?

27. "A seer:" in this place, one who can observe. They could watch the motions of the rebels, and send him word by their sons.

30. How did the procession leave Jerusalem?

David neither attempts to defend himself, nor does he fly as in terror. He evidently considers this affliction as from the Almighty, and bows to the storm without resistance.

31. Whom of Absalom's party did David fear the most?

32-35. By what plan did he hope to defeat this man's counsel?

2 SAM. XVI.

1-3. What imposition did Ziba practise?

4. Did David believe him?

Had his story any foundation? (Chap. xix. 25-27.)

5-8. Who insulted David in his distress?

10-12. In what spirit did David receive his curses?

15. Who took possession of the capital?

16-19. How did Hushai obtain Absalom's confidence?

23. Did Ahithophel stand in high repute as a wise counsellor?

2 SAM. XVII.

1-3. What prudent advice did he give?

3. "The man whom," &c.: "To secure him is virtually to secure all."

7-10. What reasons did Hushai offer against this plan?

11-13. What was his own advice?

How was this advice really for David's advantage?

Ans. The necessary delay in collecting so vast a force would enable him to escape.

14. Was Absalom deceived?

23. How did Ahithophel bear the rejection of his counsels?

15, 16. What message was sent to David?

17, 18. Were the messengers discovered by Absalom's servants?

18-21. How did they succeed in fulfilling their mission?

22. What step did David immediately take?

24. Did the army of Absalom follow him?

25. Who was the leader of this army?

27-29. How did the neighboring families minister to David in his necessities?

What Psalms, written at this time, are preserved? (Ps. iii., vii., xlii., xliii., lxiii.)

LESSON LX.

The Death of Absalom; Concluding Chapters.

1019-1012 B.C.

2 SAM. XVIII.

2. How did David divide his army for the approaching struggle?

3, 4. Why did not he himself lead them?

5. What earnest charge concerning Absalom did he give?

6. Where was the decisive battle fought?

7, 8. What was its result?

9. What accident befell Absalom?

10-13. Why did the man who found him spare his life?

14. Was Joab as merciful?

17. What was done with the body?

18. To what monument does the historian refer?

According to chap. xiv. 27, Absalom had three sons. Probably the true history of the erection of this monument had been lost.

24-27. How was David watching for tidings?

29-32. What was his first question to each messenger?

32, 33. How did he receive the news of his son's death?

What pathetic lament did he continually repeat?

2 SAM. XIX.

2, 3. What effect did his grief have on the people?

5-7. How did Joab arouse him from it?

8. Did he consent to meet his friends?

9, 10. How far did Absalom's death end the rebellion?

11, 12. What conciliatory message did David send to Judah?

13. How did he win the captain of the rebel army?

14, 15. Who were the first to request his return?

18-20. How did Shimei attempt to atone for his conduct?

22, 23. Did he meet with forgiveness?

24-28. How did Mephibosheth clear himself from Ziba's slander?

29. What partial justice was done him?

30. What appears to have been his character?

31, 32. What aged friend came to congratulate David?

34-36. Why did he refuse a place at court?

37. Whom did he recommend in his stead, probably a son?

Did David ever forget his kindness? (1 Kings ii. 7.)

41-43. What jealousy arose between Judah and Israel?

What was the complaint of the men of Israel?

43. "Ten parts:" Simeon had remained with David's party. (1 Chron. xii. 25.)

2 SAM. XX.

1, 2. Who headed a new secession of the ten tribes?

1. "Every man to his tents," &c., — the customary national war-cry.

4. Who was appointed leader to David's army? (Chap. xix. 13.)

6, 7. While he collected the army, what party set out?

8-10. How did Joab revenge himself on Amasa?

11. "Every one," &c.: let all David's friends follow Joab, notwithstanding what has occurred.

15. Where was Sheba besieged?

16. Who undertook to negotiate with Joab?

18. An old proverb respecting the wisdom of the city Abel.

21, 22. What did the inhabitants do to obtain peace?

The connected history of David's reign closes here. The last four chapters are a kind of appendix; a collection of anecdotes, and lists of names, and poems.

2 SAM. XXI.

1, 2. On what occasion did David consult with the Gibeonites?

4-6. What demand did they make?

1. "Because he slew;" this fact is nowhere else mentioned.

2. "Of the remnant," &c.: this contradicts Josh. ix.; but the whole of this story is as confused as it is shocking.

6-9. What was the fate of Saul's posterity?

7. Who was excepted?

8. "Michal:" it was Merab who married Adriel. (1 Sam. xviii. 19.)

10. What proof of affection did Rizpah show?

"Until water," &c., — until the autumnal rains.

12-14. By whom were all the family of Saul interred together?

What memoranda conclude this chapter?

2 SAM. XXII.

Where is this Psalm elsewhere found?

What is its purport?

It is numbered in the Psalter as xviii., with slight variations. It contains some magnificent imagery.

2 SAM. XXIII.

1-7. What fragment is related as David's latest composition?

8. What lists does this chapter contain?

These are evidently imperfect. Joab is not mentioned among them. A few anecdotes are interspersed.

2 SAM. XXIV.

2. What command did David give to Joab?

3. Did Joab remonstrate?

9. What was the number of the people?

How does this compare with the census in Moses' time? (Num. xxvi. 51.)

10. Did David afterward perceive his guilt?

Why it was deemed sinful, we are not informed.

11-13. What choice of evils was offered to him?

14, 15. Which did he choose?

17. How did he entreat for his people?

18. Where was he directed to present an expiatory offering?

21-24. Would he accept aid from Araunah?

25. Was the expiation effectual?

23. "Araunah a king:" probably the chief of the remnant of Jebusites.

LESSON LXI.

Preparations for building the Temple.

1012 B.C.

The First Book of Chronicles, in its history of David's reign, omits entirely his sin against Uriah, and the domestic calamities that followed. On the other hand, its closing chapters have no parallel in the Books of Samuel or Kings. We will now examine these chapters.

1 CHRON. XXII.

5. Why did David prepare for the temple before his death?

2. What was prepared for its walls?

3, 4. What other materials were brought together?

6. Did he inform Solomon of his wishes?

7-10. Why was the undertaking left to him?

11-13. What advice did David give him?

14-16. On what scale had preparations been made?

17-19. Who received charge to help him?

1 CHRON. XXIII.

1. Was Solomon associated with his father in the government?

David next proceeds to make arrangements for the temple service.

4, 5. How were the Levites divided?

13. Were Aaron's family counted among the Levites?

14. Were the sons of Moses so counted?

25, 26. Had the service of the Levites been changed since Moses' time?

28-32. What was now to be their office?

1 CHRON. XXIV.

1. Who were next divided into courses?

6. What council assisted David in these arrangements?

18. Into how many courses were the priests divided?

The priests were thus divided that they might serve in rotation at the temple, each course officiating for about two weeks in the year. Each course was named after its "chief man," or president.

To which of these courses did the father of John the Baptist belong? (Luke i. 5.)

"Abia," or Abijah.

1 CHRON. XXV.

1. Who were the three chief leaders of the temple music?

Was Asaph himself a poet? (Ps. l., lxxviii.)

On what instruments did the choir perform?

"Prophesy," — perform sacred music.

7. Of how many did the whole number consist?

8. Were all counted together, old and young?

31. Into how many courses were they divided?

How many were numbered to each course?

The next two chapters, as well as parts of the foregoing, are incomplete. They contain lists of the keepers of the

gates of the temple, porters and servitors, judges of the people, and the captains of a succession of military guards, closing with a list of the officers of the royal household.

1 CHRON. XXVIII.

1. Whom did David assemble to hear his last charge?

2-7. Did he confide to them his intentions?

9, 10. What charge did he deliver to them and to Solomon?

11, 12. What patterns did he give to the latter?

14, &c. What long-amassed treasures did he commit to him?

20, 21. Who should assist in this arduous enterprise?

1 CHRON. XXIX.

1. On what account did David bespeak sympathy for his son?

2, 3. Had he himself done all in his power?

5. What appeal did he make to the people?

6-9. How was the appeal responded to?

10-13. What thanksgiving did David utter?

14-19. With what beautiful prayer did he close?

20. How did the congregation join in the service?

21, 22. Was the day made one of rejoicing?

23. How was Solomon publicly acknowledged as king?

24. Was any opposition made to his authority?

29. Whence had the author collected these memoirs?

In what Psalm are David's hopes expressed regarding his son's reign? (Ps. lxxii.)

What Psalms record his piety during old age? (Ps. xxxix., lxxi.)

FIRST BOOK OF KINGS.

INTRODUCTORY NOTE.

THE two Books of Kings continue the history unbroken from the Books of Samuel; and, as before observed, the compiler of both may have been the same. In the Books of Kings, there are numerous references to older documents, now lost; as 1 Kings xi. 41; xiv. 19.

The Second of Chronicles occupies the same time; but, after the division of the kingdom under Rehoboam, the latter history confines itself mainly to the kings of Judah, while the Books of Kings relate more fully the transactions of the northern kingdom.

The First of Kings contains an account of the last-days of David; of the glorious reign of Solomon, and his erection of the temple at Jerusalem; of the division of the kingdom under his son; the reigns that succeeded; and the mission of Elijah, the prophet, to Israel.

LESSON LXII.

The Last Days of David; the Accession of Solomon.

1011-1008 B.C.

1 KINGS I.

The history of Solomon's appointment as successor to the throne, in the following chapters, differs from that in Chronicles. The two were evidently derived from different sources.

5. In David's old age, which of his sons aspired to the throne?

6. Had his father been partial to this, his oldest surviving son?

7, 8. Were all the court in favor of Adonijah?

9. Where did he first advance his pretensions?
(Verse 25.)

13. Whom had David intended to succeed him?

15-18. Who came to warn the king of Adonijah's usurpation?

22. Who followed to confirm her words?

30. Did David repeat his former promise?

32-34. What prompt measures did he take?

38-40. How is the coronation described?

41-43. How did Adonijah hear of it?

49. What was the effect upon his company?

50. Where did he seek sanctuary?

51-53. With what treatment did he meet?

1 KINGS II.

2, 3. What was David's dying charge to his son?

5-9. What persons did he designate either for reward or vengeance?

The vindictive spirit here shown is the same that marks some of David's Psalms; but we must remember that the gospel of forgiveness had not yet been preached.

10. Where was David buried?

11. How long had he reigned?

What were the prominent features of his character?

What compositions of his are extant?

Out of one hundred and fifty Psalms in the Psalter, seventy-four are ascribed to him; and doubtless others are from his hand.

12. Did Solomon succeed him peacefully?

15-17. What request did Adonijah make through the king's mother?

22-25. What was the consequence of his rashness?

Solomon appears to have regarded this request as equivalent to attempting the throne; but he may have used it only as a pretext for getting rid of a rival.

26. Why was not Abiathar, his adherent, slain? (Chap. i. 7.)

35. Who was made high priest in his room?

27. What prophecy is said to have been fulfilled? (1 Sam. ii. 33-36.)

28-34. Who was slain, even beside the altar?

36, 37. Where was Shimei confined?

39, 40. Did he ever break his parole?

42-46. What was the result of his imprudence?

1 KINGS III.

1. What distinguished alliance did Solomon form?

Was marriage with foreigners against the law of Moses? (Deut. vii. 3, 4.)

What Psalm seems to celebrate this occasion? (Ps. xlv.)

2, 3. What exception does the author make to his praise of Solomon?

What law forbade such sacrifices? (Deut. xii. 13, 14.)

Although the worship of Jehovah in other places beside his sanctuary was illegal, yet it appears to have been considered as almost unavoidable. Even pious kings allowed it in some degree. The establishment of synagogues in later times abolished this custom.

4. Where was the chief high place?

What distinguished Gibeon as a place of worship? (2 Chron. i. 3-5.)

5-15. What dream did Solomon have at Gibeon?

16-22. What difficult case was brought to him for decision?

24-27. How did he show his wisdom?

28. Did his sagacity become renowned?

1 KINGS IV.

1-19. What lists commence this chapter?

20-25. What animated sketch of the country's prosperity follows?

26. What branch of his army did Solomon largely increase? (2 Chron. i. 16.)

What law had forbidden this? (Deut. xvii. 16.)

21 and 24. Were his foreign relations peaceable?

25. By what proverbial expression is the national peace described?

29-31. What is said of his wisdom?

32, 33. What of his writings?

Which of his compositions remain to us?

The Proverbs of Solomon is a collection of proverbs and of more continuous discourses, of which the greater part are probably from his hand, while the rest are obtained from other sources. The Song of Solomon is not one poem, but a collec-

tion of amatory lyrics. There is no reason to doubt their genuineness. The same cannot be said of Ecclesiastes, the style of which shows it to have been written at a much later age. Among our apocryphal books is one entitled the Wisdom of Solomon, which is evidently a Greek composition of a time not far from the Christian era. As the author quotes Isaiah and Jeremiah, he could not have intended to represent his work as Solomon's.

34. How far did his renown extend?

LESSON LXIII.

The Erection and Dedication of the Temple.

1008-1000 B.C.

1 KINGS V.

1. What old friend of his father sent to congratulate Solomon?

5, 6. What request did Solomon make of him?

7, 8. Did Hiram consent to this arrangement?

9. How was the timber to be brought?

11. In what commodities was it paid for?

13-15. Who did the heavy part of the work?

17, 18. What preparations were made for the stone-work?

The temple was built on Mount Moriah; to enlarge whose area, immense stone walls were erected upon the sides of the mountain, the vacant spaces being filled with earth.

1 KINGS VI.

1. When was the work commenced?

2. What were the dimensions of the temple?

Ans. A hundred and eight feet long, thirty-six wide, and fifty-four high.

3. What tower, or porch, was in front of the main building? (2 Chron. iii. 4.)

How did it compare in size with the tabernacle? (See notes to Exod. xxvi.)

5. What surrounded the main edifice?

The temple, as seen from without, must have resembled some modern churches. A lofty tower at one end; the central building rising to twice the height of the side cloisters, above which were the narrow windows.

7. What was one peculiarity of its erection?

9. Of what wood was the wainscoting?

18. How was it ornamented?

12, 13. On what condition would the temple be accepted of God?

19, 20. What was the size of the oracle, or Holy of Holies?

This was a perfect cube, occupying one end of the central building, but not equal to it in height.

22 and 29. How was the temple adorned?

23. What symbolical figures were retained? (See notes to Exod. xxv.)

23 and 28. Of what were these images made?

31-34. How were the temple and the oracle entered?

36. What court surrounded the whole?

38. How long was Solomon building the temple?

1 KINGS VII.

1-8. What other buildings were in progress at the same time?

9. Of what were these constructed?

These houses are not very clearly described. Probably they constituted together one magnificent palace.

13, 14. Who was the chief workman on all these buildings?

Had Hiram the king sent him as a particular favor? (2 Chron. ii. 7 and 13.)

15 and 21. What two pillars stood before the temple?

21. "Jachin," — he shall establish. "Boaz," — in it is strength.

23–25. How was the old brazen laver replaced?

38. Were there any smaller lavers?

27, 28. On what did each stand?

32. How were they made movable?

45 and 50. Of what materials were the implements made?

49. How many candlesticks were added to the one used by Aaron?

51. Were all the treasures expended which David had collected?

1 KINGS VIII.

1, 2. When did the dedication of the temple take place?

What feast was this? (Lev. xxiii. 34.)

3–6. What was solemnly transferred to the new building?

8. "There they are:" this expression shows that the history was written before the destruction of the temple.

9. What did the ark contain?

What triumphant anthem hailed its entrance? (2 Chron. v. 12, 13. Comp. Ps. cxxxvi.)

What other Psalm appears to have been written for this occasion? (Ps. cxxxii.)

10, 11. How was the divine acceptance signified?

12, 13. In what words did Solomon offer to God the house he had made?

14. Whom did he then address?

15-21. What was the import of his speech to them?

22-53. Read his sublime prayer of dedication.

What does this prayer show respecting the religion of the Hebrews?

54. In what posture had this prayer been uttered?

55-61. In what words did the king bless the people?

62, 63. What sacrifices followed?

65. "From Hamath," — Antioch or Edessa: from the extreme north and south the people came together.

65, 66. How long did the festivities continue?

1 KINGS IX.

1-3. What vision did Solomon afterwards have?

4-9. What would still be the conditions of divine favor?

LESSON LXIV.

The Reign of Solomon; the Division of the Kingdom.

1000-975 B.C.

1 KINGS IX.

11. What present did Solomon make to Hiram?

12. Was the present satisfactory?

15-18. What cities did the king build?

Which of them belonged to his wife?

Which of these cities afterward became celebrated?

All of these cities have been previously mentioned, and must have been rebuilt by the king, except Tadmor. This city, called Palmyra by the Romans, rose to fame under Zerubba. Its ruins still exist.

15. "Millo," — a fortress, or rampart.

20, 21. What was done with the native tribes still remaining?

25. Did the king strictly observe the national festivals?

26–28. What was done toward founding a navy?

28. "Ophir:" the endeavors to identify this place have been numberless, but without success.

1 KINGS X.

1–3. What royal guest did Solomon receive? What was the motive for her journey?

1. "Sheba," — probably part of Arabia.

10. What presents did she make to the king?

11. "Almug-trees," — probably sandal-wood.

13. How did he reciprocate her favors?

What reference is made by our Saviour to this narrative? (Matt. xii. 42.)

18–20. What splendid throne was made for the king?

14–21, &c. How are his riches portrayed?

22. "Tharshish:" some port in Africa is probably intended.

24, 25. What was one source of wealth to him?

28, 29. Whence were horses and chariots obtained?

1 KINGS XI.

1–4. How was Solomon corrupted?

5–8. Did he practise idolatry himself?

He appears only to have encouraged his wives in their pagan practices. Little is known of the worship of these idols; except that, to Molech or Milcom, children were offered by fire. 5. "The abomination:" rather, the "reverence" of the Ammonites.

11. What punishment was threatened?

12, 13. How far was it commuted for David's sake?

14 and 23. What two enemies of his are designated?

The history of both these adventurers is lost. It is carried no further than these fragmentary notices.

26-28. Who was Jeroboam?

How had he attracted the king's notice?

29-31. Who incited him to conspire against the royal family?

37, 38. What promises did the prophet make to him?

29. "Abijah:" but few anecdotes of this prophet remain to us. Some of his writings descended to a later day, but are now lost (2 Chron. ix. 29). 31. "Ten pieces:" the small tribe of Benjamin adhered to Judah, and, from this time, the two are spoken of as one; while the kingdom of Israel contained ten tribes. 36. "A light," — a son to succeed him.

40. Did Solomon know of his treasonable intentions?

41. To what lost history does the writer refer?

From what other sources was his biography probably drawn? (2 Chron. ix. 29.)

42. How long had Solomon reigned at the time of his death?

1 KINGS XII.

1. Who succeeded his father?

Where was he to be anointed?

2, 3. Who took the lead of a discontented party?

4. What was their demand?
 6, 7. What counsel did Rehoboam receive from his father's friends?
 8-11. How did his young courtiers advise him?
 13, 14. Which advice did he follow?
 16. With what war-cries was he answered?
 18, 19. What overt act of rebellion followed?
 20. How was a rival kingdom erected?
 Were the two ever united again?
 22-24. Why were not efforts made to put down the rebellion?
 25. Where was the capital of the northern kingdom?
 26, 27. Of what was Jeroboam afraid?
 28, 29. How did he widen the breach between the tribes?
 31-33. Were the rites of the Mosaic law imitated by him?
 Were the sons of Levi allowed to officiate?
 Where did the Levites in general take refuge?
 (2 Chron. xi. 13, 14.)
28. "Calves," — no doubt, cherubim (see note on Exod. xxxii.). 30. "Unto Dan," — not more than to Bethel; but "they went even to so distant a place as Dan." 31. "A house of high places," — as we should say, "a temple of temples." 32. "A feast in the eighth month," — a month later than that in Judah, where the vintage came earlier in the season; the Feast of Tabernacles being at the close of the vintage.

LESSON LXV.

The Rival Kingdoms.

975-918 B.C.

1 KINGS XIII.

1, 2. What prophecy was uttered against Jeroboam's altar?

3-6. By what miracles did the prophet attest his mission?

8, 9. Why did he refuse the king's invitation to the palace?

11-19. How was he seduced into disobedience?

20-22. What prediction did his tempter utter?

23, 24. What was his fate?

29-31. How did the old prophet show his remorse?

33. Did Jeroboam heed the warnings that he had received?

1 KINGS XIV.

1-3. On what occasion did the queen of Israel visit Abijah?

6. Was he deceived by her disguise?

11, 12. What heavy tidings did he give her?

7-9. How had this punishment been incurred?

13. Why had Abijah been spared the fate of his family?

15. How is the captivity foretold?

14. "But what," &c.: what if this should forthwith befall?

17, 18. Did the child die as predicted?

Were all Abijah's words verified? (Chap. xv. 29.)

21-23. What was the state of Judah under Rehoboam?

25, 26. What invasion did the country suffer?

25. Shishak has been identified with the Sesonchis of Egyptian history; and an inscription of his reign has been deciphered, alluding to his conquest of Judah.

19, 29. Neither of these Books of Chronicles are those so called in our canon, which were written much later. The earlier documents are lost.

27, 28. How did the king partially conceal his losses?

30. Were the rival kingdoms at peace during his reign?

1 KINGS XV.

1, 2. What short reign succeeded that of Rehoboam?

3. What was its character?

4, 5. Why was not this wicked family set aside?

7. With whom did Abijam (or Abijah) make war?

What address on the eve of battle is attributed to him? (2 Chron. xiii. 4-12.)

Who were successful at that time? (2 Chron. xiii. 16, 17.)

8-10. How long did Asa, his son, reign?

11. What was his character?

13. What proof of his zeal is given?

What foreign nation did he drive back? (2 Chron. xiv. 9-12.)

Who encouraged him to put away idolatry? (2 Chron. xv. 1-8.)

What covenant did he and his people make? (2 Chron. xv. 9-15.)

25. Who became King of Israel during Asa's reign?

27-29. By whom was he and all Jeroboam's family destroyed?

17. What incursion did Baasha make on Judah's territory?

18, 19. How did Asa obtain an ally against him?

21. Was Baasha effectually foiled in his object?

Was this foreign alliance blameworthy? (2 Chron. xvi. 7-9.)

34. Was Baasha as vile as his predecessors?

1 KINGS XVI.

1-3. What prophet was sent to warn him?

8. Who succeeded to the throne of Israel?

9, 10. By whom was he soon supplanted?

15-18. What was the manner of Zimri's death?

21, 22. What four years' division of Israel ensued?

23, 24. Who built a new capital for the northern kingdom?

Whence did the city derive its name?

29. What more famous reign succeeded Omri's?

30. What was his character?

31. What wicked woman did he marry?

34. What prophecy was fulfilled in his time? (Josh. vi. 26.)

LESSON LXVI.

The Prophet Elijah ; the Reign of Ahab.

918-896 B.C.

1 KINGS XVII.

1. With what prediction is the Prophet Elijah introduced?

How long did this drought last? (James v. 17.)

5-7. How did he find sustenance while hiding from Ahab?

9, 10. Who supported him during the famine that ensued?

12-16. How was she enabled to do this?

17. What domestic affliction befell his hostess?

19-23. By what miracle did he repay her kindness?

What allusion to this incident is made in the Gospels? (Luke iv. 25, 26.)

1 KINGS XVIII.

1, 2. For what purpose did Elijah seek the king?

3, 4. Who was Obadiah?

What good deed had he done?

4. "Prophets:" in those times of idolatry, the faithful Israelites were wont to collect around the prophets who arose from time to time, as Elijah and Elisha, for instruction and guidance. These were called "sons of the prophets;" or sometimes "prophets," as in this case. To what massacre this verse refers, we do not know.

5, 6. On what mission was Obadiah sent from home?

7, 8. What errand did Elijah give him to do?

- 9-15. Why did he at first fear to perform it?
 17, 18. How did the king and the prophet meet?
 19, 20. What assembly was called by Elijah's request?
 21-24. What solemn trial did he propose to the people?
 25. Who made the first sacrifice?
 26-29. How was the day passed?
 Was there any response?
 30-32. When Elijah's turn came, what preparations did he make?
 33-35. How did he prevent any suspicion of deceit on his part?
 36-38. What impressive scene followed?
 39, 40. What was the effect on the people?
 42, 43. For what promise did Elijah wait undoubting? (Verse 1.)
 44, 45. How was it fulfilled?

1 KINGS XIX.

2. Who vowed vengeance on Elijah for these things?
 3, 4. How did his utter discouragement show itself?
 5-8. How was he strengthened for a journey to Horeb?
 9, 10. How did he account for his despondency?
 11-13. How was he taught the secret working of God's power?
 18. What word of encouragement was spoken to him?
 What use does St. Paul make of this passage? (Rom. xi. 2-5.)
 15, 16. What was Elijah directed to do?
 19-21. How did he appoint his successor?

1 KINGS XX.

1. Who made war with Ahab?
- 2-4. What tribute did the king promise?
- 6-9. What more insulting demands roused his resistance?
- 10, 11. With what proverb did he meet Ben-hadad's boasting?
- 15-17. What chosen band first attacked the Syrians?
20. What was the result of the battle?
23. To what did the Syrians ascribe their defeat?
- 26, 27. At their next invasion, how are the two armies compared?
29. Were they more successful in this campaign?
- 30, 31. How low was Ben-hadad reduced?
- 32-34. With what merciful treatment did he meet?
42. What reproof did Ahab receive for his leniency?

1 KINGS XXI.

- 1-4. What land was coveted by Ahab?
Why could he not obtain it?
7. Who undertook to procure it for him?
- 8-14. By what atrocious means did she do this?
- 16-18. Where did Elijah meet the king?
- 19-24. What was denounced against his family?
27. Did Elijah's words produce any effect?
29. What reprieve was granted?

1 KINGS XXII.

2. Who had succeeded Asa on the throne of Judah?

What was the character of his reign? (2 Chron. xvii. 3, 4.)

How had he endeavored to improve his people? (2 Chron. xvii. 6-9.)

2-4. What alliance was made between Israel and Judah?

6. What did the prophets foretell of their success?

10. Where was the council collected?

17. What different prediction did Micaiah give?

19-23. By what parable did he account for the words of the other prophets?

27. How was he treated for his candor?

30. What disguise did the kings assume?

32, 33. Was Jehoshaphat endangered by his disguise?

34-36. What was Ahab's fate?

40. Who succeeded him?

Was Jehoshaphat blamed for this alliance with Ahab? (2 Chron. xix. 2.)

49. Would he repeat it with Ahaziah?

SECOND BOOK OF KINGS.

INTRODUCTORY NOTE.

THE Second of Kings pursues the history of the two kingdoms of Israel and Judah through a long series of good and wicked reigns, until the nation was carried away captive by Shalmaneser and Nebuchadnezzar. Several chapters are devoted to the history of Elisha the prophet; ascribing to him wonders even greater than those wrought by his predecessor, Elijah. Many of these narratives have a simple pathos or a sublime power, whose genuineness cannot be mistaken. Neither of these prophets foretold distant events. Their history illustrates the nature of the ancient prophetic office; namely, to rebuke and warn an idolatrous nation, and to enforce the moral law of God, which is above all rites and forms,—as well as to announce his purposes for the future.

 LESSON LXVII.
The Prophet Elisha.

896-887 B.C.

2 KINGS I.

2. On what occasion did Ahaziah send to an idol oracle?

5-8. What report did his messengers bring back?

9. Who was sent to apprehend Elijah?

10. What became of the soldiers?

Was this repeated?

13-15. How was he finally brought to the king?

16. What message did the prophet give him?

What allusion is made in the Gospels to this history? (Luke ix. 54.)

2 KINGS II.

1-3. Was it known by his friends when Elijah's departure was at hand?

4. Who utterly refused to leave him?

7. Who stood to watch what should happen?

8. How did the two pass the river?

9, 10. What were the parting words of the friends?

11. How was Elijah translated?

12. What was Elisha's exclamation?

13, 14. How did he prove the new power that came upon him?

15. How did the disciples of Elijah acknowledge him?

16-18. What vain search did they make?

What expectation of Elijah's return to earth prevailed among the Jews? (Matt. xvii. 10-13.)

19-24. What two instances of Elisha's miraculous power are given?

2 KINGS III.

1-3. Was Jehoram any better than his father Ahab?

What is meant by the "sins of Jeroboam"? (1 Kings xii. 28-30.)

7. Against whom were Israel and Judah again allied?

9, 10. What distress befell the allied army?

11, 12. Whom did the kings consult?

13, 14. On whose account did he consent to aid them?

16-18. What miraculous deliverance did he foretell?

20-23. How were the Moabites deceived by the water that overflowed?

24, 25. What was the result of the battle?

27. By what idolatrous act did the King of Moab seek deliverance?

25. "On every good piece," &c.: of course, these statements must be taken with allowance. 27. "There was great indignation," &c., among the surrounding tribes, apparently; and the Israelites were so horror-struck, that they raised the siege.

2 KINGS IV.

1. Who applied to Elisha for aid?

2-7. By what means did he save her from her distress?

8-10. What hospitality did a woman of Shunem show him?

13. What did she say, when offered reward or honor?

14-16. What more acceptable promise was made to her?

18-20. In what few touching words is her child's death described?

21. What did she do with the body?

22-25. To whom did she resort in all haste?

25-28. Could she find words to tell her loss?

29-31. How did Elisha at first try to help her?

32-37. Describe the child's restoration.

38-40. On what occasion were Elisha's disciples endangered?

41. How did he save them?

42-44. What other miracle is related?

2 KINGS V.

1. Who was Naaman?

What disease had he? (See note to Lev. xiii. 13.)

2-4. How was he induced to visit Israel?

5-7. How did Jehoram receive him?

8, 9. Where did he next go for aid?

10. What orders did the prophet send him?

11, 12. What effect did they produce on his mind?

13, 14. How was he brought to reason?

15, 16. Would Elisha receive reward?

How did Naaman regard his cure?

17. What request did he make?

18. Was he willing to give up his place in court, for the sake of worshipping Jehovah?

20-23. What passed between him and Gehazi?

25-27. How was the servant's avarice punished?

How is this history of Naaman referred to by our Saviour? (Luke iv. 27.)

2 KINGS VI.

1-7. What anecdote is related of Elisha and his disciples?

8-10. What repeated service did he perform for the king?

12-14. How was his life endangered thereby?

16, 17. What unseen protection had he?

18-20. How did he save himself?

21-23. With what clemency did he cause his foes to be treated?

23. "So the bands," &c. (compare with 24th verse). Such contradictions show clearly the different sources from which the narrative is compiled.

24, 25. What occasioned great distress in Samaria?

25. "Ass's head," — an unclean animal. "Dove's dung:" commentators generally understand this word to signify a kind of pulse, so called.

26-29. What shocking instance of misery is given? (Deut. xxviii. 53.)

30. Did the king share in his subjects' distress?

31. To whom did he attribute it?

32, 33. Did he apprehend Elisha?

33. "This evil," &c.: this evil is from God, and its end rapidly approaches.

2 KINGS VII.

1. What astonishing prophecy did Elisha make?

6, 7. By what prodigy was it fulfilled?

3-5. Who first discovered the Syrians' flight?

8-11. What use did they make of their discovery?

Where did they carry the news?

12. What did the king suspect?

14-16. How were Elisha's words verified?

17-20. How was a doubter punished?

LESSON LXVIII.

Israel and Judah until Elisha's Death.

887-839 B.C.

2 KINGS VIII.

1, 2. Where had the Shunamite been during the famine?

3. For what purpose did she seek the king?

4-6. How did she obtain her claim?

7-9. What message did Elisha receive from Syria?

10. What equivocal answer did he return?

11, 12. What caused the prophet's emotion?

13. In what words did Hazael reject the idea of such wickedness on his own part?

14, 15. How were the prophet's words fulfilled?

16-18. Who introduced the evil of Ahab's house into Judah?

16. "Jehoshaphat being king:" probably Jehoram (or Joram) was associated with his father before the latter's death.

20-22. What tributary nations followed the example of Moab?

What letter did Jehoram receive from Elisha? (2 Chron. xxi.)

The author of Chronicles calls him Elijah. This writer evidently knew comparatively little of the affairs of the northern kingdom.

25. What equally wicked son succeeded him?

29. On what occasion did Ahaziah visit his uncle Joram? (Comp. verse 18.)

2 KINGS IX.

1-3. What commission did Elisha give to one of his disciples?

6, 7. What message was sent to the new king?

12, 13. How was the rebellion commenced?

17-20. How were the two kings apprised of Jehu's coming?

21-23. How did they learn his treasonable intentions?

24 and 27. What was their fate?

30-33. What became of Jezebel?

30. "Tired," — attired.

35, 36. Was Elijah's prophecy now entirely fulfilled?

2 KINGS X.

1-3. How did Jehu defy Ahab's party?

4-7. What, in their cowardice, did they consent to do?

11. Did all of Ahab's family share his fate?

16, 17. To what did Jehu ascribe his massacres?

20-25. How did he exterminate the worshippers of Baal?

29. Did he put away the false worship of Jero-boam?

32. What were the foreign relations of Israel during his reign?

2 KINGS XI.

1. Who seized the throne of Judah after Ahaziah's death?

2. Who of David's line was saved from her violence?

3. How long was he secreted?

4. On whom did the high priest call to aid in his restoration to the throne?

11, 12. Were his plans successful?

13-16. What became of Athaliah?

21. How old was the young king?

17. Who was regent during his minority?

18. What reforms did the high priest inaugurate?

2 KINGS XII.

2. How long did his pupil follow his teachings?

4, 5. What repairs of the temple did he order?

How was it so much injured? (2 Chron. xxiv. 7.)

6. Were his orders neglected?

9, 10. How were the funds at last collected?

What money was it that was paid in? (Verses 4 and 16.)

12-14. Was the temple enriched, or only repaired?

What change occurred after the high priest's death? (2 Chron. xxiv. 15-18.)

What ingratitude was shown to his memory? (2 Chron. xxiv. 20-22.)

How does our Saviour allude to this murder? (Luke xi. 51.)

18. How did Jehoash impoverish the temple before his death?

20. By whom was he slain?

2 KINGS XIII.

1-3. In whose reign did the Syrians again oppress Israel?

10 and 14. In whose reign did Elisha die?

15-19. What passed between him and the king as he was dying?

- 20, 21. What miracle followed his death?
 25. Did Joash repair his father's losses?

LESSON LXIX.

Israel carried into Captivity.

839-721 B.C.

2 KINGS XIV.

1. Who succeeded Joash on the throne of Judah?
 5, 6. What instance of his obedience to the law is given?
 7. What revolt did he subdue?
 8. Whom did he defy to battle?
 9, 10. What taunting message did he receive?
 12-14. What was the result of the battle thus provoked?
 19. How did Amaziah die?
 23. Who now reigned in Israel?
 25. What prophets lived during his reign?
 (Hos. i. 1; Amos i. 1.)
 26, 27. Did he rescue Israel for a while from its fate?

26. "Any shut up," &c.: an idiomatic expression; better translated, "no resource whatever."

2 KINGS XV.

- 1 and 5. What misfortune befell the next king of Judah?
 Who acted as regent during his father's life?
 How had Azariah (or Uzziah) incurred this disaster? (2 Chron. xxvi. 16-21.)

What prophets taught in Judea during Uzziah's reign?

Ans. Hosea, Amos, and probably Joel.

17-19. Who was king in Israel when the king of Assyria attacked it?

19, 20. By what tribute was the invader checked?

29. What more formidable invasion followed?

Which part of the country was desolated?

What other tribes were ravaged? (1 Chron. v. 26.)

This is the first time that the kingdom of Assyria appears in the Jewish history. This was, in fact, a new empire, of which Pul was the first king, the old empire of Assyria having been dismembered. Tiglath Pileser is considered to be the same with Arbaces, the successor of Sardanapalus.

34. What was the character of Jotham, king of Judah? (2 Chron. xxvii. 6.)

37. By whom was his reign disturbed?

Who began to prophesy during his reign? (Mic. i. 1.)

2 KINGS XVI.

3. What enormity is related of his son Ahaz?

In what civil war were many of his people captured? (2 Chron. xxviii. 8.)

Upon whose intercession were the captives sent back? (2 Chron. xxviii. 9-15.)

7, 8. What dangerous alliance did he make?

10. What altar did Ahaz see at Damascus?

11-15. What innovations did he consequently make in the temple?

Did he introduce idolatrous worship? (2 Chron. xxviii. 23.)

17, 18. What other depredations did he commit?

18. "Covert for the sabbath," — some covered way so called, which he stripped of its ornaments.

2 KINGS XVII.

3. What was the next step toward Israel's overthrow?

4, 5. On what excuse did Shalmaneser complete his conquest?

6. What was done with the ten tribes?

Did they ever return to their country?

Ans. Not generally. Some, with an admixture of Assyrians, returned to Samaria; and the present little remnant of Samaritans are probably their descendants. Some families from the several tribes afterwards joined Judah; but, as a nation, they were effectually dispersed. Many fruitless researches have been made into the fate of the lost ten tribes. Nothing is certain but that the greater part returned no more to their country.

7-17. To what causes does the historian ascribe this calamity?

24. Who were placed in the deserted cities?

25, 26. What complaint did the colonists make?

27, 28. How did the king endeavor to rectify the evil?

29. Were the pagan gods put away?

By what name was this new nation known?

32, 33. Did they join Jehovah's worship to that of their own gods?

34 and 41. What does the historian say of their manners in his time?

LESSON LXX.

The Reign of Hezekiah.

726-698 B.C.

2 KINGS XVIII.

1. Who was king in Judah when the northern kingdom was destroyed?

3-6. What was the character of his reign?

How far did he carry his hatred of idolatry?

4. "Nehushtan," — a mere piece of brass.

10. In what year of his reign did the Assyrians desolate Israel?

13. How long after did they attack Judah?

14. How did Hezekiah endeavor to avert a like fate from that of Israel?

15, 16. Whence was the tribute-money drawn?

17, 18. What ambassadors were sent to confer with the Assyrians?

19. Who was the Assyrian spokesman?

19-25. What insolent message did his king send?

22. How was Hezekiah's conduct misapprehended? (Verse 4.)

26-30. How did the Assyrians seek to sow disaffection among the people?

29-32. What proposal was made to them?

33-35. With what boast did the conference close?

36. Why was no reply made?

2 KINGS XIX.

1-5. What message did Hezekiah send to Isaiah?

This is the first time that this great prophet is mentioned in the Books of Kings; but we learn, from the collection of his prophecies which has come down to us, that he exercised his vocation during the three preceding reigns (Isa. i. 1). In 2 Chron. xxvi. 22, he is said to have written a biography of King Uzziah. His prophecies contain some passages of unequalled sublimity and beauty. Of the book called by his name, some critics maintain that the first part only was written by him.

6, 7. What encouragement did he receive from the prophet?

9-13. What message did he receive in writing from Sennacherib?

14, 15. Where did he apply for aid?

15-19. What is the import of his prayer?

20-30. Read the poetical message sent to the king by Isaiah.

35, 36. How was Sennacherib routed?

37. What was his fate?

2 KINGS XX

1. What warning did Hezekiah receive?

2-5. On his fervent prayer, was his doom reversed?

6. How many years were added to his life?

8-11. By what miracle did Isaiah confirm his words?

What ode did Hezekiah write on his recovery? (Isa. xxxviii. 9-20.)

12, 13. What folly did the king afterwards commit?

16, 17. What prophecy followed?

20. What benefit did he confer on Jerusalem?

Some interesting records of his religious reforms are found in Chronicles, to which we will now refer.

2 CHRON. XXIX.

3. How early did Hezekiah begin his reforms?
6-8. To what did he ascribe the past troubles of Judah?

10. With what hope did he propose stricter obedience?

15, 16. What was the first measure taken?

18, 19. What vessels were re-sanctified?

21. What holocaust was provided?

27-30. How was this offering celebrated?

31 and 35. What festival offerings followed?

2 CHRON. XXX.

2. What solemn feast did the king resolve to keep?

The ritual service had evidently fallen into neglect under the series of wicked kings, until Ahaz had entirely desecrated the temple.

1 and 5. To whom was it determined to send letters?

6-8. What invitation was sent to the remnant of Israel?

9. What hopes were offered as inducement?

10, 11. With what success did the missives meet?

13, 14. What preliminary steps were taken before the feast?

17-19. How were all irregularities atoned for?

20-23. What prolonged festivities were held?

26. How was this passover looked upon?

2 CHRON. XXXI.

1. Was idolatry destroyed through all Judah?

2-4. What other ordinances did Hezekiah renew?

- 5, 6. Was he seconded by the people?
20, 21. How are his reforms summed up?

2 CHRON. XXXII.

5. How did he fortify Jerusalem?
27-29. What is said of Hezekiah's prosperity?
31. How does the historian account for his folly on one occasion?

How much of Hezekiah's history is recorded in the Book of Isaiah? (Isa. xxxvi.-xxxix.)

What other prophet probably lived during his reign?

Ans. Nahum.

LESSON LXXI.

The Last Kings of Judah.

698-588 B.C.

2 KINGS XXI.

1. Whose long and evil reign followed?
2-7. What is related of his impiety?
11-13. What threatenings followed?
How was he punished in his own person? (2 Chron. xxxiii. 11.)

What ensued upon his repentance? (2 Chron. xxxiii. 12, 13.)

How did he prove his repentance sincere? (2 Chron. xxxiii. 15, 16.)

What writing ascribed to him is preserved?

Ans. The Prayer of Manasses, King of Judah, is found in the Apocrypha. It is not extant in He-

brew, and has not been considered genuine by any critics. That such a writing existed after his death, is apparent from 2 Chron. xxxiii. 18, 19.

19-21. Did his son follow his evil courses?

23. How was he destroyed?

2 KINGS XXII.

1, 2. Who was Judah's last good king?

How long did he reign?

What is related of his childhood? (2 Chron. xxxiv. 3.)

3-6. What work did he undertake when older?

8-10. What book was found and given him?

11-13. What effect did it have upon him?

What manuscript may it have been that thus struck him? (Deut. xxxi. 24-26.)

It is not credible that Josiah had never seen a copy of the law; but if, in the process of repairs, Moses' own autograph manuscript were found, the examination he would naturally give such a relic might well arouse him to a new sense of the threatenings found there.

14. To whom did his messengers resort for counsel?

18-20. What comfort did this prophetess give him?

2 KINGS XXIII.

1-3. What public measures did Josiah take?

4-14. What list of idolatries follows?

15. What prophecy did he fulfil? (1 Kings xiii. 2.)

16. Where did he obtain bones for this purpose?

17, 18. Whose tombs did he spare?

21, 22. What is said of one passover kept by him?

Where is a full account of this occasion preserved? (2 Chron. xxxv.)

26, 27. Did Josiah's zeal avert the approaching calamities?

29. What was his violent death?

Who is mentioned as lamenting his fate? (2 Chron. xxxv. 25.)

What other prophet lived in Josiah's reign? (Zeph. i. 1.)

31-34. What became of his unworthy successor?

Pharaoh-nechoh has been identified with the Necho II. of Egyptian history, whose invasion of Judea is recorded by Herodotus.

Who was made king in his place?

33-35. What heavy tribute did the country pay for some years?

Was the approaching captivity of Judah foretold? (Jer. xxv.)

2 KINGS XXIV.

1. What new empire now appears?

Nabopolassar, a prince of the Chaldee race, revolted from Assyria, and erected his own province into the new empire of Babylon. Nebuchadnezzar was his son and successor.

2. What tribes invaded the falling State of Judah?

7. Who were driven out by the stronger Babylonians?

8-10. In whose reign was Jerusalem itself besieged?

12. Who surrendered themselves prisoners?

13-15. Who were carried captive to Babylon?

14. "Smiths:" a common expedient of victorious kings to weaken the people they had conquered. (See 1 Sam. xiii. 19.)

17. Who was the last King of Judah?

Who predicted the yet more complete overthrow of the city? (Jer. xxxvii. 8.)

20. What rashness of the king hastened this result?

Did he listen to the constant warnings of Jeremiah? (2 Chron. xxxvi. 12.)

2 KINGS XXV.

1-3. Was Jerusalem overcome by assault or famine?

4. Who set the example of flight?

5-7. What was the fate of the royal family?

9, 10. What became of the temple and city?

How long after David and Solomon was this destruction?

11, 12. Were the people all carried away?

13-16. What booty did the Chaldeans obtain?

22. Who was made ruler over the conquered province?

27-30. How was Jehoiachin's captivity mitigated before his death?

What remarks does the author of Chronicles make upon the captivity of Judah? (2 Chron. xxxvi. 14-21.)

THE TWO BOOKS OF CHRONICLES.

THE two Books of Chronicles originally formed but one; being first divided by the Greek translators, who gave it its name of "Chronicle," or "Time-book." It is one of the latest writings in the Old Testament; being composed after the Captivity, like the Books of Ezra and Nehemiah, whose style it resembles in the mixture of Chaldee expressions with pure Hebrew. The author drew his materials from earlier documents, now for the most part lost; no less than nine or ten of which are mentioned by name, as the Books of Samuel, Nathan, and Gad (1 Chron. xxix. 29), the prophecies of Ahijah, and the visions of Iddo (2 Chron. ix. 29).

The authorship of the Chronicles is unknown; but it was ascribed by Jewish tradition to Ezra the priest. The particular object of the compiler seems to be to aid in the restoration of families to their ancient possessions, and the revival of the temple worship. For this end, he collects all such scattered genealogies as he can find, and inserts in his history many particulars relating to the priests and Levites, their former arrangement and services.

The first eight chapters consist of genealogical registers, many of them incomplete, some of which have been recorded elsewhere, while others we meet here for the first time. Chap. ix. resembles Neh. xi., being a list of the chief dwellers in Jerusalem

at the writer's time. The narrative, from chap. x. to xxii., is the same, with a few additions, as the parallel passages in the Books of Samuel and Kings; omitting, however, much contained in the latter histories. The last eight chapters of 1 Chron. are peculiar to itself. These we have considered in their place in the history of David.

After the death of David, the history in 2 Chron. and that in 1 Kings runs nearly parallel until the separation of the tribes; after which, the author of Chronicles loses sight of the northern kingdom, except when it is connected with the Kings of Judah. The lives of these kings, on the other hand, are narrated more fully, particularly the ecclesiastical history of their reigns. The time of Hezekiah, and the reforms he instituted, are dwelt upon with great minuteness; but the narrative of the invasion of the country is given but briefly.

We have not attempted to separate the study of these two parallel histories, but have referred to all additional facts in Chronicles in the questions on Samuel and Kings. The two throw great light on each other, and give much indirect testimony to the general trustworthiness of the records; although the later history has never been regarded as of equal value with the earlier.

JEREMIAH.

INTRODUCTORY NOTE.

THIS volume does not undertake any examination of the prophecies of the Bible, or of their fulfilment. It is simply historical in its aim; and we shall therefore pay attention only to such passages of history as occur in two or three of the prophetic books. The brief fragment of this nature found in Isaiah, is, as we have seen, identical with that in Kings, being evidently drawn from the same source; but, in the Book of Jeremiah, we have a few chapters not elsewhere found, relating to his own life, and to the history of the Jews who remained in Judea.

Of the writings of Jeremiah, two collections have been preserved to our time, — one containing numerous prophecies and poems, with some account of the occasions on which they were written; the other consisting of five elegaic poems on the desolation of Jerusalem. His compositions are marked by great tenderness and pathos. The genuineness of the books ascribed to him has never been doubted.

LESSON LXXII.

The History of Jeremiah's Life.

628-588 B.C.

JER. I.

1-3. Who was Jeremiah?

In whose reigns did he prophesy?

4 and 6. Was he yet young when the word of God came to him?

16. For what purpose was he called?

How did he exhort the people to avert their doom? (Chap. vii. 1-7, 14, 15, and elsewhere.)

Did he predict the desolation at hand?

JER. XXVI.

1. In whose reign do we hear of the prophet more minutely?

7. In what public place did he prophesy?

8, 9. What was the sentence of the mob who rose against him?

10, 11. Before whom was he brought for trial?

12-15. With what bold words did he reply to the accusation?

16. What was the decision of the princes?

17-19. How did some of the elders endeavor to quiet his accusers? (Mic. iii. 12.)

What similar advice was given long after in the Jewish council? (Acts v. 34-39.)

24. Through whose influence mainly was Jeremiah saved?

20-23. What prophet was less fortunate?

JER. XXXV.

3, 4. Whom did Jeremiah invite to an entertainment?

5, 6. What beverage did they refuse?

6-10. Whose commands had they scrupulously obeyed?

11. Why had they now forsaken their pastoral life?

In whose reign did Jonadab live? (2 Kings x. 15.)

To what ancient tribe did this family belong? (1 Chron. ii. 55.)

12-17. For what purpose did Jeremiah hold them up to the people?

18, 19. What promise was made to them?

What became of the Rechabites is not known with certainty; but some recent travellers in Asia have discovered a tribe, claiming, with much probability, to be their descendants.

JER. XXXVI.

These fragments of history are not arranged chronologically; but we can determine their place nearly by the names of the kings.

1, 2. Did Jeremiah commit his prophecies to writing?

4. Who was his scribe?

5. Was he in prison himself at the time?

6, 7. What was to be done with the volume?

9, 10. What occasion did Baruch take to fulfil his commission?

11-13. Did the princes hear of this proceeding?

14-16. When the roll was read to them, what effect did it produce?

20-23. How did the king receive it?

25. Could not this have been prevented?

32. Were the prophecies lost by this violence?

We hear nothing further of Jeremiah's history until the reign of Zedekiah.

JER. XXVIII.

1-4. Was any prophet found who foretold better things than Jeremiah?

6-9. What answer did Jeremiah make to him?

10, 11. How did Hananiah illustrate his words?

What typical yoke had Jeremiah worn? (Chap. xxvii. 2.)

13, 14. By what counter-prophecy was Hananiah met?

15-17. What became of this false prophet?

JER. XXIX.

1, 2. What did Jeremiah send to those already in captivity?

4-7. What course of conduct did he advise?

10. How long should their captivity last?

JER. XXXII.

2, 3. Where was the prophet during the siege of Jerusalem?

8, 9. What purchase did he make while in prison?

14, 15. Why did he do this under such circumstances?

16-25. Was not the promise made to him almost too much for his faith?

43, 44. What was assuredly foretold to him?

JER. XXXVII.

4, 5. Had Jeremiah been in prison during the first siege?

What had raised the siege then?

8, 9. Did Jeremiah predict the return of the Chaldeans?

12. What did he take occasion to do?

13-15. How was his attempted flight resented?

17. Who secretly favored the prophet?

20, 21. How was his confinement mitigated?
(Verse 16.)

JER. XXXVIII.

4. Who applied to have him put to death?

On what grounds?

5. Had the king any power to defend him?

6. What was done with the prophet?

7-13. How was he rescued from this sad condition?

What promises did his deliverer receive? (Chap. xxxix. 15-18.)

14-16. On what terms would he confer again with the king?

17, 18. What was his advice to the latter?

19. Why was the latter afraid to follow it?

24-27. At whose request was this conversation kept secret?

What part of it alone transpired?

28. Was he set at liberty while the siege lasted?

LESSON LXXIII.

The Remnant left in Judea.

588-587 B.C.

JER. XXXIX.

1-8. What calamities ended the siege of Jerusalem?

10. Who alone were left in the land?

11-14. What was done with Jeremiah?

JER. XL.

2, 3. For what reason was he treated with respect?

4. What choice was given him?

6. Under whose protection did he choose to dwell?

5. What was Gedaliah's official station?

9-12. How did the new viceroy treat the remnant of the Jews?

Did the fugitives into other countries return?

11. "Jews:" this word, which is formed from Judah, and which originally signified those belonging to the tribe of that name, during the Captivity was extended to all people of Hebrew lineage; a meaning which it ever after retained.

13, 14. Against whom was Gedaliah warned?

14-16. Would he take any precautions against this foe?

JER. XLI.

1. Who was Ishmael?

2, 3. What massacre was perpetrated by him?

10. After other murders, where did he intend to go?

Whom had he taken with him as captives?

11-15. How were they rescued?

Did the murderer escape?

16-18. What panic did his crime cause among the Jews?

JER. XLII.

1-3. Wishing to take refuge in Egypt, whom did they consult?

5, 6. Did they promise to take his advice?

9-12. What counsel did he give in the name of the Lord?

13-16. How did he warn them against their proposed flight?

20. Had they asked his advice sincerely?

JER. XLIII.

3. To whom did they ascribe this unpalatable answer?

4-7. What step did they take?

7. "Tabphanes:" believed to be the city of Daphne, whose ruins are still traced.

Was Jeremiah carried with them?

JER. XLIV.

8. Into what new idolatries did the people fall in Egypt?

Did Jeremiah continue to rebuke them?

12. What fate did he threaten?

15-17. What insolent reply did he receive?

18. To what did these people ascribe their calamities?

17. "Queen of heaven," — Ashtaroth, or the moon.

21-23. What did Jeremiah say had caused them?

27, 28. How should his words be proved?

The series of historical sketches in this book closes here. We do not even know what became of the prophet, although the Jews have a tradition that he was stoned by his countrymen in Egypt. No further history of the Jews in Egypt is found in the Bible. We know from other sources that they remained there, and were joined, during the time of the Ptolemies, by great numbers of their countrymen. The remnant left in Judea lingered around the home of their faith until the return of their brethren from captivity.

The Prophets Obadiah and Habakkuk are believed to have been contemporary with Jeremiah. The poetry of Habakkuk

contains some of the most sublime and daring imagery to be found in any language.

Among the apocryphal books is one which is ascribed to Baruch, the scribe of Jeremiah. It consists of prayers and exhortations in the style of the prophet, together with a letter purporting to be from his own pen. It is doubtless an imitation by a much later hand.

DANIEL.

INTRODUCTORY NOTE.

THE Book of Daniel is easily divided into two portions, — the prophetical and the historical. The former purports to have been written by his own hand; but the latter portion was probably not composed until later years. It gives neither a connected history of the time of the Captivity, nor of the prophet's own life; but consists of narratives of various events of the time, chiefly concerning divine interpositions in favor of the exiled race. It is written partly in Hebrew and partly in Chaldee, beside some chapters, which, being extant only in Greek, are placed in our Bibles among the apocryphal writings. The Book of Daniel was not placed by the Jews among the Prophets, but in the Hagiography, or Sacred Writings.

 LESSON LXXIV.

Events in the Life of Daniel and his Fellow-Captives.

588-554 B.C.

DAN. I.

2. When Jerusalem was taken, what was done with the sacred vessels?

3, 4. For what purpose were some of the royal family of Judah selected by Nebuchadnezzar?

6, 7. Which of these became celebrated?

8-16. How did these youths prove their devotion to the law of their fathers?

17. What is said of their intelligence?

18, 19. On reaching the required age, how were they received at court?

DAN. II.

1-6. What unreasonable request did the king one day make?

4. "In Syriac:" the Chaldee portion of the book commences here, and closes chap. vii. 28.

10, 11. Were any found able to answer it?

12, 13. To what height did the king's anger rise?

15, 16. Who undertook to avert the danger?

17-19. How was Daniel prepared for his task?

20-23. In what words did he thank God?

25-28. Was he able to satisfy the king?

31-35. What was the king's dream?

37-45. How did Daniel interpret it?

46-48. What honors did he receive from the king?

49. How were his companions promoted?

DAN. III.

1. What new idol was set up by Nebuchadnezzar?

4, 5. What order was issued respecting it?

6. What was to be the penalty for disobedience?

12. Who were found to have neglected the decree?

No doubt other Jews, and Daniel himself, disobeyed it; but, for some reason, these men alone attracted notice.

16-18. When accused, what bold answer did they make?

19-21. How were they punished?

24-27. By what miracle were they saved?

25. "The Son of God:" it should be "a son;" i.e., a divine being.

28, 29. What effect did this event have upon the king?

What passages in the Apocrypha belong to this narrative?

Ans. The "Prayer of Azarias" for deliverance from the furnace, and the "Hymn of the Three Children," which is a psalm of thanksgiving for their safety. They are not believed to be genuine.

DAN. IV.

1. Into what epistolary form is the following narrative thrown?

4-8. On what occasion did the king again apply to Daniel?

10-17. What was his dream at this time?

19. What effect did this narration have on Daniel?

22-26. What explanation did he give?

27. How did he advise the king to avert his doom?

29. How soon was his prophecy fulfilled?

30-33. What calamity befell the king?

34. Did he ever recover his reason?

34-37. What excellent use did he make of his affliction?

DAN. V.

1. In whose reign do we next hear of the prophet?

What preceding monarch is mentioned in 2 Kings xxv. 27?

Belshazzar was the fourth king after Nebuchadnezzar, and the last of the Chaldee monarchs.

2-4. What great feast did Belshazzar hold?

How were the Jews' sacred vessels profaned?

5, 6. How was his mirth interrupted?

7. What offers did he make to any one who could interpret the writing?

10-12. Who mentioned Daniel to the king?

13-16. Had the king ever heard of him?

17. Was Daniel tempted by his rewards?

18-23. In what bold words did he rebuke the king?

25-28. How did he explain the vision?

25. "Mene," &c.: Chaldee words, signifying "numbered, weighed, divided."

30, 31. How was the doom fulfilled?

According to Herodotus, Babylon was secretly entered in the night by the Median army, who had turned the course of the Euphrates, and marched beneath the city walls in its empty bed.

DAN. VI.

1-3. How high a rank did Daniel hold under Darius?

4, 5. What enemies were thus aroused against him?

What testimony to his excellence were they forced to bear?

6-8. How did they plot his destruction?

10, 11. What was his conduct when he knew the decree?

13. How was he accused to the king?

14, 15. Why could not the king save him?

16, 17. What was his sentence?

18, 19. How was the king's attachment to him shown?

20-22. What joyful news did he receive in the morning?

23. Was Daniel at all injured?

24. How were his accusers punished?

25-27. How was the king impressed by this miracle?

The historical portion of this book ends here in our canon. The Septuagint version adds two narratives, which are found in the Apocrypha; namely, the History of Susanna, and Bel and the Dragon. We have no further account of Daniel. The Prophet Ezekiel was contemporary with Daniel; but the book called by his name contains no historical matter.

ESTHER.

INTRODUCTORY NOTE.

THE Book of Esther relates to the time of the Captivity; although it is wholly uncertain what Persian king is intended in the account of Ahasuerus. The narrative records the origin of the Feast of Purim,—a feast which is nowhere else referred to in the Bible, but which has been kept by the Jews ever since the Captivity. The history is probably marred by exaggeration and fiction, some of the transactions being incredible as they are related. No reference is made in any part of the book to the Divine Being, nor to his law as given through Moses; in which respect, it forms a singular exception to the writings of the Old Testament in general.

 LESSON LXXV.
The History of Esther.

ESTH. I.

2-4. What great feast did Ahasuerus make at Shushan?

5-7. How is a subsequent feast to the people described?

9. Who was the queen at that time?

10-12. What occasion of offence did she give the king?

13-15. What council deliberated on her crime?

19. What sentence was issued against her?

ESTH. II.

2-4. How was a new queen to be chosen?

5-7. Who were Mordecai and Esther?

8. On what occasion was Esther brought to the palace?

10. Did she reveal of what nation she was?

17. With what fortune did she meet?

18. How was her marriage celebrated?

20. Did she cease to respect her guardian?

21-23. What service did Mordecai render to the king?

21. "Sat in the king's gate," — was advanced to some office about the palace.

ESTH. III.

1. What foreigner did the king exalt above the native princes?

2. Who alone denied his authority?

6. What revenge did Haman meditate?

7. How did he choose a time for the execution of his project?

8. How did he prejudice the king against the Jews?

9. What bribe did he offer for their destruction?

13. What decree was issued in consequence?

12 and 15. How was it made known to the country?

ESTH. IV.

- 1-3. How was this decree naturally received?
- 5-7. How was the queen informed of it?
8. What did her cousin wish her to do?
11. What difficulty lay in the way?
- 13, 14. How did he overcome her reluctance?
16. What answer did she finally return?

ESTH. V.

- 1-3. How was she received by the king?
- 4-8. How did she prepare the way for her request?
9. What marred his new honors to Haman?
- 10-13. What complaint did he make to his friends?
14. What revenge was proposed to him?

ESTH. VI.

- 1-3. How did it happen that Mordecai's services were remembered?
6. What ambiguous question was put to Haman?
- 7-9. What honors did he propose?
- 10, 11. To whom were these honors paid?
- 12, 13. What evil did Haman's friends forebode?

ESTH. VII.

- 2-4. How did Esther at last present her request?
- 5, 6. Did she accuse Haman to his face?
- 9, 10. What was his fate?

ESTH. VIII.

- 1, 2. What was done with his estate?
- 5, 6. What was the next request of the queen?

8. Why could not the former decree be recalled?
 11, 12. What powers of defence were granted to the Jews?

Was this the day appointed for their massacre?
 (Chap. iii. 13.)

9. How long before was the new decree published?
 15-17. What effect was produced by this revolution at court?

ESTH. IX.

1-3. What ensued on the appointed day?
 5, 6. What massacres took place?
 10 and 16. Did the victorious Jews enrich themselves?

13, 14. What other day of slaughter was allowed?
 What became of Haman's family?

17-19. How was this triumph celebrated?
 21, 22. What annual festival was instituted?
 24-26. Whence did it derive a name?
 29. How was this appointment confirmed?

ESTH. X.

3. Did Mordecai remain in power?

The Book of Esther, as it stands in our Bibles, is extant in Hebrew; but the Greek version inserts a quantity of other matter, which is collected in our Apocrypha. In these additions, frequent mention is made of the Providence of God.

Two other apocryphal books, which relate to this period, are the Books of Tobit and Judith. The difficulties in the way of considering either of these compositions as genuine history are very great; and the probability is that they are romances, founded on the interesting events of the time of the Captivity. More authentic and most touching records of this season of bondage remain to us in the Psalms composed by "the rivers of Babylon" (Ps. *xliv.*, *lxxiv.*, *lxxix.*, *lxxx.*, *cii.*, *cxxiii.*, *cxxxvii.*).

E Z R A.

INTRODUCTORY NOTE.

THE prophets foretold that the Baylonish Captivity would last for seventy years (Jer. xxv. 11 and elsewhere). To make out this period, the Captivity must be said to have commenced when Nebuchadnezzar made Jehoiakim his vassal, 606 B.C. The first step toward the restoration of the Jews was taken in the first year of the reign of Cyrus the Great, 536 B.C. The events of this period are recorded in the first part of the Book of Ezra; namely, the return of a portion of the Jews to their country, the rebuilding of the temple, and the various hindrances to this work. The second portion relates to a time from thirty to fifty years later. It is a personal history of the migration of Ezra and others to Judea, and of his reforms there.

The Book of Ezra is written partly in Hebrew, and partly in Chaldee. The chapters written in the first person are probably from his own pen: to the authorship of the remainder of these historical sketches we have no clue. The first three verses are identical with the closing verses of Chronicles; as if the author wished, by quoting them, to connect his own history with the preceding.

LESSON LXXVI.

The Return from Captivity.

536-515 B.C.

EZRA I.

1. In whose reign was the first step taken toward the restoration of the Jews?

Who was then their nominal king? (Chap. ii. 2.)

8. What was his Persian name?

2, 3. What proclamation was issued by Cyrus?

5. What was the first object held forth?

7, 8. Were any of the plundered treasures returned by the Persians?

EZRA II.

What list does this chapter contain?

61, 62. Why were certain priests suspended from their office?

64, 65. How many, in all, returned at this time?

68. For what were contributions made?

The families in this list are classified either under the name of their common ancestor, or the name of the place where they formerly dwelt. 1. "Children of the province," — of Judea, now a Persian province. 2. "Nehemiah," — not the Nehemiah who wrote the book of that name: he lived afterwards. 43. "Nethinims," — a name signifying "devoted," applied to the temple servants. 63. "Tirshatha," — a Persian title, probably equivalent to "ruler," here applied to Zerubbabel. "A priest with Urim," &c., — until there should be a fully consecrated high priest, capable of deciding such questions.

EZRA III.

2. Who was then the high priest?

2, 3. What was the first step toward restoring the ritual worship?

3. "For fear:" rather, "though fear was upon them."

4. What was the first feast held? (Verse 1.)

5. Was the regular service thenceforth performed?

7. What preparation was made for rebuilding the temple?

8. When was it commenced?

Who did the work?

10, 11. How was the laying of the foundation celebrated? (Ps. cxxxvi.)

12, 13. Was the occasion wholly a joyful one?

What was lost with the former temple, which could never be replaced?

Ans. The ark of the covenant. The Holy of Holies was empty in the new temple.

EZRA IV.

1, 2. What advances did the new colonists of the country make?

3. How were they met?

4-6. What was the natural consequence of this repulse?

During what two reigns were their plots unsuccessful?

7. To whom did they again write, as it proved, with more success?

5. "Darius:" this name, as well as that of Ahasuerus, is applied to several different kings. 7. "In the Syrian tongue:" it was written in the Chaldee character and in the Chaldee language. The letter, as inserted here, is in Chaldee; which tongue is employed for nearly two chapters.

11-16. What is the purport of the letter sent by them?

17-22. What answer was returned to the Samaritans?

23. Were these decrees enforced?

24. How long was the work suspended?

Ans. Seven years.

EZRA V.

1. What prophets meanwhile urged the re-commencement of the work? (Hag. i., Zech. i.)

2. Were their arguments listened to?

3. Who now interfered with them?

Ans. The Persian local officers.

5. To whom was the matter referred?

7-17. What letter did the governor send to the king?

17. For what document was search to be made?

EZRA VI.

1. Where was it sought for?

Among the recent discoveries of Layard at Nineveh was a "house of rolls," — a building appropriated to public documents, engraved upon tiles, many of which have been deciphered.

2-5. What decree was found?

6, 7. How did the king consequently decide the controversy?

8-11. What further decrees were given?

13, 14. Was any more opposition made?

15. How long was the temple in building? (Comp. chap. iv. 24.)

16-18. How was it dedicated?

19-22. What feast was afterwards kept?

What were the dimensions of the temple as compared with Solomon's? (Comp. verse 3 with 1 Kings vi. 2.)

What did the prophets foretell respecting this second temple? (Hag. ii. 3-9.)

How was this prophecy fulfilled?

The second temple was probably constructed on the same plan as the first, but was much inferior in splendor, though not in size. It stood until the time of Herod the Great, who gradually rebuilt it with great magnificence. As, however, the buildings were only removed by degrees, as the new were added, it might well be called the same temple still, in which "the Desire of all nations," our Saviour, made his appearance.

What Psalms celebrate the nation's return from captivity? (Ps. cvi., cvii., cxxiv., cxxvi., cxlvii.)

LESSON LXXVII.

Ezra the Priest.

467 B.C

EZRA VII.

An interval of forty-eight years occurs between the sixth and seventh chapters. 1. "Artaxerxes," — the Artaxerxes Longimanus of history.

6. Who was Ezra?

In addition to the information respecting Ezra in this chapter, we learn from Josephus that he was the high priest of the Jews left in Babylon.

7-9. What second migration to Judea did he conduct?

10. What is said of his character?

11-13. What permission was given him by the king?

14-16. What was his commission to Jerusalem?

17-20. What was he to do with the treasures he carried?

21-26. What important favors were granted to his people?

27, 28. What change now takes place in the style of the narrative?

EZRA VIII.

1-14. Did many of the Jews return with Ezra?

15. Where were they collected for starting?

What omission was found?

17-20. How was this deficiency supplied?

21. What was their first act?

22. Why had they not obtained an escort?

24-29. Who took charge of the treasures?

31. Were they molested on their way to Judea?

How long was their journey? (Chap. vii. 9.)

33, 34. Were the treasures duly delivered at the temple?

EZRA IX.

1, 2. What complaints did Ezra hear on his arrival?

3, 4. What effect did they have upon him?

5, 6. How did he express his grief and indignation?

7-15. What passionate confession did he make for the people?

EZRA X.

1. Did the people join in his lamentations?

2. Did they confess the wrong they had committed?

- 3, 4. What measures of reform were proposed?
5. Who agreed to this proposal?
6. Did Ezra, as yet, break his fast?
- 7, 8. What proclamation was made through the country?
- 9-13. Why could it not be at once acted upon?
14. How was the matter arranged?
- 16, 17. How much time was spent in this examination?
19. What trespass-offering was required of the priests?

With what does the book conclude?

The Book of Ezra here closes abruptly. Of Ezra himself, we have some further account in the Book of Nehemiah. No other writings extant are with any certainty his, although a Jewish tradition ascribes the Books of Chronicles to his pen. In our Apocrypha are found what are called the First and Second Books of Esdras (the Greek form of Ezra), purporting to be his, but which have never been regarded as genuine. The first consists almost entirely of extracts from the canonical books of the Old Testament; while the second is a series of visions and similitudes, in the style of Daniel and Ezekiel.

NEHEMIAH.

INTRODUCTORY NOTE.

THE Book of Nehemiah consists of the history of a ruler, so named, who lived in the reign of Artaxerxes Longimanus, together with some important public transactions connected with his reign. The portion which is written in the first person came undoubtedly from his own pen; but the passage from chap. vii. 6 to xii. 26, which interrupts his narrative, consists of various historical registers, together with an account, evidently by a different hand, of a solemn feast kept by the Jews, followed by a day of fasting and humiliation.

The genealogy of Nehemiah is unknown; but he is supposed to have been of the royal family of Judah. His simple piety and courageous patriotism place him high in the rank of Jewish rulers and heroes.

 LESSON LXXVIII.
The Public Services of Nehemiah.

455-442 B.C.

NEH. I.

11. What office did Nehemiah hold in the Persian court?

- 2, 3. What did he hear of the Jews who had returned to Judea?
 4. How was he affected by the news?
 5-11. What confession and prayer follow?

NEH. II.

- 1, 2. Four months later, what drew the king's attention to him?
 3. How did he account for his sadness?
 5. For what did he ask permission?
 6. With what limitation was it given?
 7, 8. What additional requests did he make?
 10. How did the Samaritans receive the news of his coming?

10. "Sanballat," — a Moabitish ruler, who, with Tobiah the Ammonite, appear to have been leading men in the mongrel and unfriendly colony of Samaria.

- 12-16. What private survey did he make?

Some of these localities, and those named in the next chapter, are mentioned elsewhere in the Bible, and modern travellers have discovered many traces of their ruins. It has been estimated that the city had ten gates. Probably some had more than one name.

13. In what condition did he find the walls?
 17. What did he propose to his countrymen?
 18, 19. How was this proposal met in different quarters?

NEH. III.

What memoranda are contained in this chapter?

7. Did any assist who did not belong to Jerusalem?
 10 and 23. How was the work divided to secure personal interest?
 12. Were women allowed to join in the work?

NEH. IV.

1-3. How did their enemies at first regard the work?

6. How far did it advance with unanimity?

7, 8. When it grew more formidable, what resolution did the Samaritans take?

10. Who became discouraged before the walls were finished?

11, 12. Of what conspiracy did Nehemiah receive information?

13-15. How were these plots defeated?

16, 17. What precautionary measures were thenceforth taken?

18-22. Were regular military rules enforced?

23. What was the vigilance of Nehemiah and his guard?

NEH. V.

1-5. What domestic troubles next drew his attention?

7. What indignation meeting was called?

What was the law against usury? (Deut. xxiii. 19.)

8-10. What arguments against this practice did he bring?

11. What rate of interest had been exacted?

"The hundredth part," — one per cent monthly; a common ancient interest.

12, 13. Did the people listen to his reasoning?

14-18. What does Nehemiah say of his own moderation?

NEH. VI.

1. How near to completion were the walls?

2-4. What traps did his enemies lay for Nehemiah?

5-8. On what pretence was a conference sought? Did he listen in either case?

10 and 13. What plan was laid to weaken his influence?

11. What courageous answer did he return?

17-19. What still more embarrassed Nehemiah's proceedings?

15. In what time was the wall finished, in spite of opposition?

NEH. VII.

2, 3. Was the wall strictly guarded?

Who was captain of the watch?

4. What made its thorough defence difficult?

How was this defect supplied? (Chap. xi. 1, 2.)

5. What genealogy did Nehemiah find?

Have we met with it before? (Ezra ii.)

LESSON LXXIX.

Incidents of the Time of the Restoration to Judea.

528-435 B.C.

NEH. VIII.

The account which follows is from an unknown hand.

1. To whom did the people apply for instruction?

2-4. How did he satisfy their wish?

5, 6. What part did they take in the service?

7, 8. Why had interpreters become necessary?

The Hebrew language, at the time of the Captivity, fell out of general use, and gradually became a dead language; being replaced by the Syro-Chaldaic, or Aramean, a kindred tongue, originating in the Babylonian, and which was commonly spoken in our Saviour's time.

9. What effect did the reading of the law have on the people?

10-12. Why were they forbidden to grieve?

14, 15. What Mosaic festival was revived?

16-18. In what manner was it celebrated?

17. "Since the days," &c.: clearly an error on the part of the writer.

NEH. IX.

1. What solemn fast succeeded?

2, 3. How was the day spent?

What address to the Deity occupies the rest of the chapter?

38. How was this confession preserved for future reference?

NEH. X.

With what list does this chapter commence?

28, 29. In what oath did the common people unite with their chiefs?

30, 31. What irregularities were especially mentioned?

32. What annual tax was laid?

35-37. What other laws were re-enacted?

NEH. XI.

1, 2. Where do these two verses properly belong?

Ans. After chap. vii. 4.

3. What list of chief families follows?

18. How many Levites had returned to Jerusalem?

20. Where were the rest of the nation?

22. In whose family did the temple minstrelsy continue? (1 Chron. xxv. 1.)

NEH. XII.

This chapter begins with a number of memoranda concerning the high priests and their chief Levites, down to the time of Jaddua, the contemporary of Alexander the Great, which shows at how late a period this interpolated passage was written. At the 27th verse, Nehemiah's own narrative is resumed.

27, 28. Who were collected from all the country when the wall was to be dedicated?

30. How is the ceremony briefly described?

31. How were the minstrels divided?

43. Was the occasion one of great rejoicing?

NEH. XIII.

1. What passage in the law attracted attention? (Deut. xxiii. 3-5.)

3. What action was immediately taken?

4. What irregularity had been committed by the high priest?

6. Where was Nehemiah at the time?

How long had he been absent from Persia? (Comp. chap. ii. 1.)

7-9. What measures did he take on his return?

10-12. How did he prevent the scattering of the Levites?

14. What repeated ejaculation interrupts Nehemiah's history?

15, 16. What other abuse did he notice?

19-22. In what decided manner was it reformed?

23. What other evil aroused his indignation?

Under whom had this license been checked for a while? (Ezra x.)

26. Whose example did Nehemiah hold up for warning?

28. Of what person of consequence did he make an example?

30. Did he put away this evil also?

We have no further history of Nehemiah's government or life. His narrative, and the prophecies of Malachi, who is believed to have been his contemporary, are the latest compositions in the Old Testament. The history of the Jews, for a few years, is resumed in the apocryphal Books of Maccabees.

FIRST BOOK OF MACCABEES.

INTRODUCTORY NOTE.

AFTER the partial return of the Jewish nation from captivity, in the time of Ezra and Nehemiah, the re-established people continued in peaceable dependence on the Persian empire, until the overthrow of the latter by Alexander the Great, to whose arms the province of Judea yielded without resistance. At his death (B.C. 323), his vast empire was divided among his principal generals; Ptolemy obtaining possession of Egypt; Seleucus, of Syria. Judea at first fell to the share of Ptolemy, who treated the nation leniently, and induced many of them to emigrate to Egypt. But it was soon taken from that monarch by the Syrian kings, and for many years was overrun by both parties, paying tribute now to the Ptolemies, and now to the Seleucidæ. At length it was ceded to Syria in the time of Seleucus, the brother and predecessor of the cruel Antiochus Epiphanes (or "illustrious"), during whose reign the events narrated in the First Book of Maccabees occurred.

This book contains an account of the temporary re-establishment, under the Maccabees, of Jewish independence, after more than four hundred years' subjugation to foreign powers. It is an authentic and generally lucid history, written in the style of the

earlier Hebrew histories. Its author and the time of its compilation are unknown. It is conjectured to have been composed about a century before the Christian era. It may have been originally written in Hebrew, but is now extant only in Greek, and was written at a time subsequent to the establishment of the Hebrew Canon. It prefaces its history of the Maccabees, or the Asmonean family, as Josephus calls them, by a brief notice of the events preceding their appearance.

LESSON LXXX.

Introduction ; Mattathias and his Sons.

312-166 B.C.

1 Macc. 1.

1. Who succeeded the Persian monarchs in their dominion over Syria?

5, 6. What account is given of Alexander's appointment of successors?

Does this agree with classical history?

Ans. The Grecian historians state that he declined appointing any one to succeed him, and that the division of his kingdom was made after his death.

10. In whose reign does this history commence?

What is meant by "the year of the kingdom of the Greeks"?

Ans. The year 312 B.C., when Seleucus Nicator established himself on the Syrian throne, was made the commencement of a chronological era, called the era of the Seleucidæ, here referred to.

In what year did Antiochus begin to reign?

Ans. 175 B.C.

11-13. What corruptions began to show themselves among the Jews?

14. Where did they build a gymnasium?

16-19. What incursion did Antiochus make upon Egypt?

20-24. Returning thence, how did he treat Judea?

25-28. How did the spoiling of the temple affect the people?

29-32. Two years later, what further outrages were committed?

33-36. What citadel was built on Mount Acra?

38-40. What was the misery of Jerusalem?

41, 42. How did the king attempt to unite his kingdom?

44-49. What orders were given to the Jews?

Wishing to unite the various portions of his empire in one, he endeavored to make each people give up their national religion and peculiarities, and adopt the same Greek laws and faith.

54. How was the temple yet further profaned?

"The abomination," &c., — i.e., the abominable thing that made the temple desolate. It was either a statue of Jupiter, or an altar to his honor.

55, 56. What insults were committed against the law?

50 and 57. What was the penalty of faithfulness to it?

60. Was this penalty actually exacted?

62, 63. Were any found bold enough to resist the king's decree?

1 MACC. II.

1-5. Who were Mattathias and his family?

- 7-14. How did they regard the state of Israel?
 15-18. What orders did Mattathias receive?
 19-22. How did he resist the officers?
 23-25. How did he show himself in earnest?
 28-30. Where did he and others take refuge?
 31, 32. Were they pursued?
 32-38. What advantage did their foes obtain over some of the fugitives?
 40, 41. What resolution was taken by the rest?
 42, 43. How were they re-enforced?
 42. "Assideans," — "pious men:" so called from their faithfulness to the law.
 44-48. What success attended their guerilla warfare?
 49, 50. Being about to die, how did Mattathias encourage his sons?
 51-61. What examples did he set before them?
 65, 66. Which of his sons were especially commended by him?
 70. How old was he at his death?

1 Macc. III.

- 1-9. With what panegyric is Judas Maccabeus introduced?
 10, 11. What general did he first overcome?
 12. What trophy of this battle did he preserve?
 13-15. Who next came out against him?
 17-22. How did he encourage his fainting followers?
 23. What was his success?
 25, 26. How far did his fame extend?
 27, 28. Who determined to crush this rebellion? What preparations did he make?
 29-31. What postponed his intention?

32. Who was appointed Regent of Syria?

35, 36. What sanguinary orders were left with Lysias?

38-40. How did he prepare to fulfil them?

41. What showed the general expectation of his success?

42, 43. Were the little band of Jews discouraged?

45, 46. Jerusalem being desolate, where did they assemble for worship?

46. "Maspha," — Mizpah (see Judges xx. 1; 1 Sam. vii. 5). This history being in the Greek language, all the Hebrew names are in the Greek form. "Judas" is the same name as Judah, "Jesus" (chap. ii. 55) as Joshua, &c.

47-49. What ceremonies did they observe?

How was their copy of the law disfigured?

50-53. To whom alone did they look for help?

55, 56. How was the army then organized?
(Deut. xx. 5-8.)

40 and 57. Where did the two armies encamp?

For what has this village been more celebrated since? (Luke xxiv. 13.)

59, 60. What lofty sentiments animated Judas?

LESSON LXXXI.

The Life and Death of Judas Maccabeus.

166-160 B.C.

1 MACC. IV.

1, 2. How did Gorgias seek to surprise the Jewish army?

3, 4. What counter-plot did Judas lay?

6-11. How did he encourage his ill-armed host?

14, 15. What was his success?

19-22. What did Gorgias perceive on returning from his vain pursuit?

24. How was this victory celebrated? (Ps. cxviii.)

28-34. Were the Jews equally successful the next year?

36. During a cessation of hostilities, what did Judas undertake?

38. In what condition had the temple been for three years?

41. Who protected those engaged in cleansing it?

42-51. How was it restored?

What was done with the profaned altar?

54. What anniversary was chosen for its re-dedication?

Ans. The third anniversary from its profanation.

56. What feast was then held?

59. Was it observed in after-years by the nation? (John x. 22.)

60, 61. How was the city defended from new outrages?

1 Macc. V.

1, 2. Who were displeased at this revival of the Jewish faith?

3 and 6. What expeditions did Judas undertake in consequence?

9, 10. Who sent to him for help?

9. "Galaad," — i.e., Gilead: formerly inhabited by the half-tribe of Manasseh. (Deut. iii. 13.)

14, 15. Did others also need his succor?

17, 18. How was the army divided in consequence?

21. Did Simon prosper in Galilee?

23. What did he do with those who had suffered there?
- 26, 27. What did Judas learn on reaching Gilead?
30. Had the attack begun when he arrived at the fortress of Bosora?
34. Was he able to relieve his brethren?
45. Having rescued the besieged, what did he do with them?
54. How was their deliverance celebrated?
- 55-60. While the Maccabees were absent, what misfortune befell part of the army?
- 61, 62. To what is their discomfiture attributed?
- 65-68. Was Judas successful elsewhere?

1 Macc. VI.

- 1-4. Had Antiochus prospered in Persia?
- 5-8. How did the news from Judea affect him?
- 10-13. What embittered his dying hours?
- 14, 15. Whom did he appoint regent, and guardian of his young son?
17. Who usurped this office?
What claim had he on it? (Chap. iii. 32, 33.)
- 18, 19. What tower meanwhile did Judas besiege? (Chap. i. 33-36.)
- 21-27. To whom did the garrison send for assistance?
- 28-30. What measures did the young king take?
32. Was Judas forced to raise the siege?
- 39-41. How is Eupator's army described?
- 34-37. What portion of it was novel and fearful to the Jews?
47. Could the Jewish army stand before it?
- 43-46. What valiant deed is recorded of one of the Maccabees?

48. What city did the king then besiege?

52-54. How was the garrison reduced?

49 and 53. It would appear from these verses that the faithful Jews now kept the sabbatical year, of whose observance there are no other traces in Jewish history.

55, 56. What forced their foes to make a sudden peace with the Jews?

61, 62. Did they keep the conditions of peace?

1 MACC. VII.

1-4. Who the next year seized the Syrian throne?

Demetrius was the rightful heir; being the son of the elder brother of Antiochus Epiphanes.

5, 6. Who prejudiced the new king against the Maccabees?

8, 9. Who was consequently sent against them?

8. "Beyond the flood," — a satrap from beyond Euphrates.

9. Did Alcimus obtain the end he coveted?

10, 11. Did Judas believe the professions of Alcimus?

13, 14. Who were deceived by them?

16. How did Alcimus reward their credulity?

23-25. Did he retain his ill-gotten power?

26. Who was now sent to crush the rebels?

33, 34. Who vainly attempted to make peace?

43. What was the fate of Nicanor and his army?

50. Were the victors again molested?

1 MACC. VIII.

1-13. What flattering accounts of the Romans had Judas received?

14-16. What was then the Roman form of government?

19, 20. How did he endeavor to secure their alliance?

21-28. What treaty of offence and defence was concluded?

31, 32. How were present troubles settled?

Was this the first connection between Judea and Rome?

Ans. It was; being about two hundred and thirty years before the Romans destroyed Jerusalem. Their present alliance does not seem to have benefited the Jews.

1 Macc. IX.

1-3. Did Demetrius renew the attack upon Judea?

4, 5. Where were the two camps?

6. What panic seized Judas' army?

8, 10. How did he encourage the few faithful ones?

14, 15. What temporary success did they meet?

16, 17. How did the invaders retrieve their loss?

18. What decided the day?

19-22. How is the history of Judas closed?

LESSON LXXXII.

The Maccabees, Jonathan and Simon.

160-135 B.C.

1 Macc. IX.

23-27. What period of anarchy followed the death of Judas?

31. Who then took his place?

35, 36. How had another of the family lost his life?

35. "Carriage," — baggage.

37-42. How was his death avenged?

43-47. In what perilous position was Jonathan forced to fight?

48, 49. Having gained some advantage, how did he escape without pursuit?

50-53. What further harm did Bacchides do to the country?

54-57. What stopped the war for two years?

58. Who persuaded Bacchides to return to Judea?

67-69. What was the result of his new expedition?

70-73. To what treaty did his disappointment lead?

1 Macc. X.

1, 2. In what new contest was Demetrius soon involved?

3, 4. How did he endeavor to propitiate the Jews?

7-10. What advantage did Jonathan take of this favorable time?

15-20. Who else sought for his alliance?

What inducements did Alexander offer?

25-28. How did Demetrius bid yet higher for the Jews' favor?

29-45. What were some of his extravagant promises?

46, 47. Which ally did Jonathan choose?

49, 50. Which of the rivals was victorious?

51-58. How did Alexander strengthen his cause?

59-65. How was Jonathan honored by the two kings?

67, 68. Was Alexander allowed to keep his crown uncontested?

74. Did Jonathan take up arms against Demetrius' party?

82-84. With what success did he meet?

88, 89. How did Alexander acknowledge his faithful ally?

1 MACC. XI.

1-3. What treachery did Ptolemy practise toward his son-in-law?

9-12. What injuries did he heap upon him?

16, 17. What became of Alexander

19. Who succeeded to his crown?

26, 27. Did Jonathan continue in royal favor?

35. What taxes did Demetrius remit to the Jews?

28. What tribute was paid instead?

34. Were the boundaries of the country confirmed?

34. "Apherema," &c.,—dependent cities within the province of Samaria.

38. How did Demetrius excite the hatred of his army?

39, 40. What rival was set up by his ill-wishers?

44. What re-enforcement did Jonathan send to him?

45-47. What signal service did they render him?

53. Did Demetrius endeavor to retain this valuable alliance?

54. Who now rose against him? (Verses 39, 40.)

Was Tryphon sincere in seeking the throne for Antiochus? (Chap. xii. 39.)

57. How did the young king seek Jonathan's friendship?

60, 61. Was the high priest willing to take up arms for him?

67-74. What important battle was fought near Lake Gennesareth?

1 Macc. XII.

1, 2. What alliance did Jonathan renew?

With what other nation did he correspond?

5-23. What epistles follow?

It is not likely that these are genuine.

35-38. How did the brothers employ an interval of peace?

39, 40. Why was Tryphon hostile to Jonathan?

42-48. By what treachery was the latter taken prisoner?

52, 53. What was the effect of his capture?

1 Macc. XIII.

1-7. What did Simon do in this emergency?

8, 9. Was he elected in his brother's room?

14-16. What ransom did Tryphon demand for his prisoner?

17-19. Why did Simon comply with this treacherous demand?

23. What was Jonathan's fate?

27-30. What monuments were erected to him and his family?

31, 32. How did Tryphon's guilty ambition prosper?

34. To whom did the Jews turn again for protection?

35-40. Was Demetrius willing to renew the old alliance?

41, 42. What marks the importance of this treaty?

42. "In the first year," &c.: this year was considered as the beginning of a new era of independence.

43-48. What city did Simon capture from his enemies?

49-51. Of what great annoyance did he rid Jerusalem?

1 MACC. XIV.

1-3. Was Demetrius prosperous in his war against Tryphon?

4. What was the state of Judea under Simon?

5-15. What panegyric follows?

With whose reign does the author apparently compare that of Simon? (Comp. verse 12 with 1 Kings iv. 25.)

16-18. What nation renewed their league with the Jews?

24. What present was sent to the Romans?

25-27. What memorial was erected in Simon's honor?

27-40. What historical epitome did these tablets contain?

41-47. What honors were decreed to Simon?

41; also chap. iv. 46. "Prophet:" the constant expectation of the people, respecting the Messiah soon to appear, is shown in these passages.

1 MACC. XV.

1 and 10. Who came to Judea to avenge Demetrius?

5-9. What promises did he make while success was doubtful?

25-27. When prosperous, how did he treat Simon?

28-31. What demands did he make?

33, 34. Was Simon disposed to yield to his pretensions?

35. What concession did he make?

36. Did the king accept this compromise?

37-39. What orders did he give to his lieutenant?

1 Macc. XVI.

2, 3. To whom did Simon commit the defence of their country?

8-10. What success attended them?

11-13. What connection of the family turned traitor?

14-17. How was the venerable high priest slain, with two of his sons?

23, 24. Which of his family succeeded him?

SECOND BOOK OF MACCABEES.

INTRODUCTORY NOTE.

THE Second of Maccabees is entirely independent of the First Book of that name; being evidently by a different author, and written some years later. As far as it goes, it occupies nearly the same ground, but commences at an earlier date, and extends over the period of fifteen years only. Its style shows it to have been originally written in Greek; and its errors in dates, and mixture of legendary tales, mark it as a work of inferior value to the First of Maccabees.

It purports to be an abridgment of the history written by one Jason, of Greece, of whom we know nothing. It properly commences at chap. ii. 19, with a short introduction by the abridger. The two letters prefixed to it are by some other hand, and are of no value or authenticity, — contradicting some of the facts contained in the body of the work. They claim to be letters sent from the Jews of Palestine to their brethren in Egypt.

LESSON LXXXIII.

The Sufferings of the Jews under Seleucus and Antiochus.

208-166 B.C.

2 MACC. II.

19-23. What does the author say of the history he is about to abridge?

24-26. What incited him to this undertaking?

2 MACC. III.

1, 2. Under whose government did Jerusalem prosper?

3. Who was then King of Syria?

Seleucus Philopater, elder brother and predecessor of Antiochus Epiphanes.

4. Who became embittered against the high priest?

5, 6. What false reports did he carry to the Syrian governor?

7. What measure did the king take in consequence?

9. To whom did Heliodorus reveal his mission?

10, 11. What was the foundation of Simon's reports?

12. Would Onias consent to betray his trust?

13-21. What effect was produced by the persistence of Heliodorus?

24-26. In what supernatural manner was his extortion prevented?

27-29. How was he affected by the vision?

32. How did the high priest avert suspicion from himself?

33, 34. What second vision appeared to Heliodorus?

35. Did he give up his undertaking?

37-39. How did he henceforth regard the temple?

2 MACC. IV.

1, 2. What version of the transaction did Simon give?

3. To what extent did his animosity carry him?

4-6. To whom did Onias resolve to appeal?

7. Who was king at this time?

Who had meanwhile supplanted Onias at court?

8, 9. How had Jason won the king's favor?

12-15. How far did Jason and his followers carry their imitation of Greek manners? (1 Macc. i. 14.)

19. Did he even contribute to idol-worship?

23-26. How long was it before Jason himself was supplanted?

How did Menelaus obtain the high priesthood?

27, 28. Was the promised money paid?

31, 32. The king being absent, how did Menelaus bribe his deputy?

33-35. How did he procure the death of the good Onias?

How was this murder regarded by all men?

38. Did the accomplice of Menelaus meet with punishment?

39. Who robbed the temple, with the high priest's consent?

40-42. What tumult arose from this outrage?

44-46. How did the instigator of all these crimes escape justice?

47. Who suffered most unjustly in his stead?

2 MACC. V.

Chapters v., vi., and vii. are parallel in time to chapters i. and ii. of 1 Macc., relating the outrages committed by Antiochus before his death; but the incidents are not the same.

2-4. What ominous apparitions are said to have been seen at this time?

5-7. What disturbance arose from the king's reported death?

11-13. How did Antiochus punish the supposed revolt?

15, 16. How far did his insolence carry him?

17, 18. Why was he not repulsed like Heliodorus?

19, 20. Does the historian consider this as a mark of rejection by God?

22, 23. Did Judea fare better when the king withdrew?

27. How is Judas Maccabeus mentioned?

2 MACC. VI.

1, 2. How were the Jewish and Samaritan temples profaned?

9-11. How were those treated who kept their faith?

12-16. What excellent remarks upon adversity does the author make?

18. What distinguished man was brought to the test?

21, 22. By what subterfuge might he have escaped?

24, 25. Why did he scorn such a deceit?

30, 31. What was his heroic death?

2 MACC. VII.

1. What family are related to have suffered together?

6, 9, and 14. With what considerations did they encourage each other?

20. What was their mother's conduct meanwhile?

24. Whom did the cruel king wish to spare?

25, 26. What promise did he obtain from the mother?

28, 29. How did she counsel her son?

31-35. What warning did this young man give the king?

40, 41. Were the whole family at last martyred?

What passages show the increasing belief in immortality among the Jews?

The doctrine of immortality had not been directly revealed to the Hebrews, either by Moses or the prophets; but as their civilization increased, and their worship became purified from idolatry, a belief in a future state gradually grew up among them. It was, of course, imperfect and vague; being denied altogether by a large portion of the nation, as we find it in our Saviour's time.

In what terms does the writer to the Hebrews refer to these persecutions? (Heb. xi. 35-37.)

LESSON LXXXIV.

The Victories of Judas Maccabeus.

166-163 B.C.

2 MACC. VIII.

1. How large a host had Maccabeus collected?

5, 6. How had they prospered in their enterprises?

9. Whom did the governor of that part of Syria send against him?

18. In whom did the little Jewish army trust?

23. What was their watchword?

24. Who were successful?

27, 28. How did they regard this victory?

How was the booty divided?

30-32. Did they meet with other successes?

35. In what disgraceful manner did Nicanor escape?

2 MACC. IX.

4. What vengeance was determined upon by king Antiochus?

5. When was he smitten by a fatal disease?

13-17. What vows did he offer for the return of health?

25. Finding his case hopeless, whom did he appoint as successor?

28. What is said of his miserable end?

Does this account of his death agree with that in 1 Macc. vi.?

2 MACC. X.

1, 2. How is the restoration of the temple briefly described?

3. How was the fire on the altar restored?

4. What prayer was offered against the oppression of foreigners?

7. With what ceremony did the Feast of Dedication conclude?

10. Who succeeded Antiochus Epiphanes?

12, 13. Of what had the last governor of Judea been accused?

14. Who, more hostile to the Jews, was put in his place?

16 and 23. What fortresses on the border did Judas seize?

24. What formidable encounter awaited him?

25-28. On whom did his party rely for success?

29, 30. In what manner are they said to have been aided?

33-37. What became of Timotheus?

2 MACC. XI.

1-3. What induced Lysias to attack Judea again?

8-11. How did the Jews again receive supernatural assistance?

13, 14. What effect did these wonders naturally have on Lysias?

24-26. How did the king, influenced by Lysias, change his policy?

31. Were the Jews to be allowed the peaceable exercise of their religion?

34, 35. How did the Romans consent to this arrangement?

2 MACC. XII.

2. Did any of the Syrian governors neglect this treaty?

3, 4. What massacre was committed at Joppa?

6-9. How did Judas repay their treachery?

10-12. With what nomadic people did he make a treaty?

13-28. Was he successful in all battles and sieges?

32-34. In what battle were some of the Jews slain?

39, 40. To what was this disaster attributed?

41, 42. What moral did Judas draw from this circumstance?

43-45. How did he endeavor to atone for the sin committed?

Another indication of the belief in a future life, that was growing up among the Jews, with the practices naturally arising from an unenlightened belief in this momentous truth.

2 MACC. XIII.

1, 2. Did the young Antiochus keep the treaty he had made with Judea?

3-8. How did the wicked high priest Menelaus meet his death?

10-12. How did Judas prepare to resist the king?

13-15. What night attack did he make on the advancing army?

18. Did this prevent a pitched battle at the time?

22-26. How is the war briefly summed up?

2 MACC. XIV.

3-10. What account is here given of Alcimus's intrigues? (1 Macc. vii. 5, 6.)

12, 13. Who was sent to restore his pretended rights?

18. Did Nicanor venture on a battle?

22-24. How was a treaty concluded between him and Judas?

26, 27. Did this arrangement suit his master?

28, 29. Did Nicanor hesitate to deceive his new friend?

31-33. What demand did he make of the priests?

34-36. Would they yield to this demand?

37-40. Who fell the first victim to Nicanor's rage?

2 Macc. XV.

1. Where did Judas take refuge?
- 2-5. In what insolent manner did Nicanor treat the Jews in his army?
- 7-11. How did Judas encourage his party?
- 12-16. What vision did he relate to them?
- 17, 18. What was dearer than their lives to this heroic band?
- 22-24. With what invocation did Judas advance to battle?
- 25, 26. How is the conduct of the two armies contrasted?
27. What was the result?
28. What was the fate of Nicanor?
- 37-39. How does the author close?

CLOSING NOTE.

THE First Book of Maccabees concluded with the death of Simon, the high priest. His son, John Hyrcanus, succeeded him, and governed for thirty years with general prosperity. He overran Galilee, which had been a Greek province since the time of Alexander. This portion of the country was now inhabited, like Judea, by the descendants of Judah and Benjamin; while the mixed race called Samaritans, regarded by the Jews with hatred and contempt, continued to possess the central portions of Palestine.

In the time of Hyrcanus, the rival sects of Pharisees and Sadducees began to be conspicuous. He was succeeded by his son Aristobulus, who assumed the title of king; and, from this time, the glory of the Asmonean name was quenched. Discords and family feuds marked the ensuing reigns, until the powerful Roman nation, called in to decide between two rival brothers, made Judea tributary to itself, about 65 B.C.; nor was its independence ever regained. The Romans placed Hyrcanus on the throne, a feeble prince, who held it nominally; while, in reality, an Idumean named Antipater, who had acquired high favor with the Romans, governed the country. At last, in the year 37 B.C., the Jewish royalty was transferred from the family which had

held it so long, to a son of Antipater, — Herod, called the Great, who married a daughter of the Asmonean family. Herod reigned with much magnificence; but his life was stained with atrocious crimes. Shortly before his death, the history of the New Testament commences with the event for which the world had waited so long, and for which these earlier dispensations had but prepared the way, — the coming of the Son of God.

THE END.

T A B L E S.

NAMES OF MONTHS IN THE HEBREW YEAR.

1. Nisan, or Abib, commencing about the middle of our	March.
2. Ijar, or Zif	April.
3. Sivan	May.
4. Thamuz	June.
5. Ab	July.
6. Elul	August.
7. Tisri, or Ethanin	September.
8. Marchesvan, or Bul	October.
9. Chisleu	November.
10. Tebeth	December.
11. Shebat	January.
12. Adar	February.

HEBREW MEASURES OF LENGTH.

	ft.	in.
Palm	0	3.6
Span	0	10.9
Cubit	1	9.8
Fathom	7	3.5
	Miles.	Paces.
An Eastern Mile	1	400
Day's Journey	33	172
Sabbath-day's Journey	0	729

VALUE OF HEBREW MONEY.

Gerah	\$0.02.5
Bekah	0.25
Shekel	0.50
Mina	25.00
Silver Talent	1,505.00
Gold Talent	24,305.00

HEBREW MEASURES.

	<i>Wine Measure.</i>	
	gal.	pt.
Log	0	0.08
Cab	0	3.3
Hin	1	2
Seah	2	4
Bath	7	4
Cor, or Homer	75	5

HEBREW WEIGHTS.

	<i>Troy-weight.</i>			
	lb.	oz.	dwt.	gr.
Gerah	0	0	0	12
Bekah	0	0	5	0
Shekel	0	0	10	0
Maneh	2	6	0	0
Talent	125	0	0	0

1/2
 1/2
 1/2



